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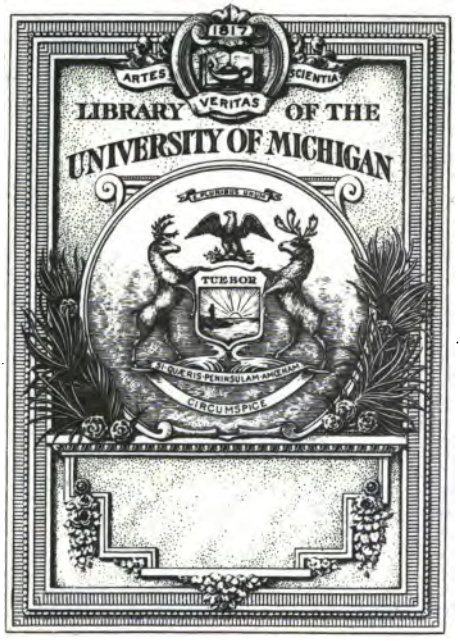


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SOME KNIGHTS OF THE HOLY GRAIL.

# THE KNIGHTS OF THE HOLY GRAIL

## A Solution of the Boy Problem

*By*

PERRY EDWARDS POWELL, Ph. D.

The Owner of this Book is on
Honor not to Reveal the Ritual

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To My Wife,

MY ONLY SWEETHEART.

"To love one maiden only, cleave to her,
And worship her by years of noble deeds."

# INTRODUCTION.

THE REV. PERRY E. POWELL has created the order of the Knights of the Holy Grail. The order seeks for our youth consecration, culture, and conquest. It is centered in the character of Christ. It is handled in simple and elegant ritual. It binds the boys to the pastor, and, with a pastor earnestly devoted to the elevation of youth within his reach, it binds the pastor to the boys. It reaches all ranks of society. It will win, not by numbers, but by its refining, elevating ideals. We bespeak for it a hearing and consideration. Its harmony with the spirit of our times, and the ease with which its simple ceremonies can be handled by our pastors, ought to give it a mission to our best boys and to a wide range of Churches.

C. H. FOWLER.

Episcopal Residence, New York City.

# FOREWORD.

THIS book is for the boy. The boy is mystic, private, clannish, chivalrous, and very religious. These are the foundation-stones of this new order. The boy is a lover, a lover of the best. He loves the State, hence patriotism; the Church, hence religion; the Christ, hence devotion. His ambition is for the good and the right; and he says:

> "Follow the deer? follow the Christ, the King;
> Live pure, speak true, right wrong, follow the King,—
> Else, wherefore born?"

I am for the boy. When a boy, I had to go to church without a boy companion, except when my brother was home. I was the only boy there. That was in a church of nearly five hundred members. I then knew that I would be a minister, and at once resolved, "I will never ask a young man to come to my church alone, or sit in it alone." And I never have, although I have had both large and small churches. I have given as much service to the older

people and the girls as they were accustomed to receive. The boy has responded readily, and his warm love is sufficient reward.

Out of these principles and resolutions this work has grown. Since the Holy Grail has been asked for, I pass it on with this prayer, that it may work in other hands a good and great work for the boy, the Christ, and the Church.

I want now and here to pay my gratitude to Bishop Charles H. Fowler for his warm encouragement and happy suggestion of two degrees; to Bishop Joseph F. Berry for his wisdom and assistance; to Senator George C. Miller, Mr. William E. Mowbray, Judge E. W. Felt, Mrs. Ada Anderson New, Mr. E. E. Stoner, and other officials, for generous support, without which failure would have come. Also, let me include many of the Knights who have enjoyed the work and have been a profit to it.

To-day, the Holy Grail is mine; to-morrow, it is yours. One request: Treat it kindly, and work the plan thoroughly, and the Holy Grail will bring the boy to the right and the Church.

PERRY EDWARDS POWELL.

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# THE PARABLE OF THE HOLY GRAIL.

KING ARTHUR has presented himself favorably to the greatest minds. He lives in history, literature, romance, because of the great influence of his resplendent character and the fertility of his use for instruction. We turn from the abstract, and cry like children for the concrete. "He is ideal manhood clothed in real man." Milton meditated long about using him for the high purposes of his transcendent genius, but passed him by. Tennyson, when a boy, read of him in "Malory," and at once determined to use him, and for half a century incubated and hatched the famous epics known as the "Idylls of the King." In summary he makes him heroic, "Flos Regum," the "Flower of Kings," expressed by a single line, "Authority forgets a dying king;" pure, Vivien (sense) scoffs at him as "a moral child without the craft to rule;" allegorical, "No man, but Michael trampling Satan;" and throughout humanizing the spiritual, acting before the eyes of flesh the ideal,

> "From the great deep to the great deep he goes."

King Arthur thus appears as Pendragon, chief of chiefs, king of men, working out kingly work in purifying himself, in putting ascendant the soul, and in leading men to power through purity, and to victory

through service. The Idylls are best interpreted as the author intended, "Sense at war with Soul."

The Holy Grail—the idyll which represented the effect of religion upon man—has a pleasing history. It is the cup which Christ used in the institution of His memorial sacrament, out of which He drank, and which He gave to Joseph of Arimathea with the express charge of chastity, and then it would remain among his lineal descendants. Joseph, so the story goes, added to its preciousness by catching therein some drops of the sacred blood that fell from the cross. This holy vessel became the chief treasure of his house. Coming on a journey to England, beyond a doubt imbued with the missionary motive, he brought along the sacred cup. At his death he handed it down to his eldest son with the dying charge of Christ, that of chastity. It followed the laws of primogeniture. For many generations the sons remained pure in "thought, word, and deed," and pilgrims came to their castle, called the Castle of Holy Grail, to feast their eyes on its treasure. At last a young man inherited it in a Belial generation, and gave himself up to low living. The Holy Grail took its flight and was lost to man. His sin, like all sin, was social, bringing doom on self and injury on all.

Many generations later King Arthur arises and reigns. In his day the heathen dared not touch the shore of the "rock-bound isle," nor the marauder to raise his ugly head in the land. The Church enjoyed a wonderful revival of religion, the home the great blessing of the king's teaching, "To love one maiden

only, cleave to her," and man the knowledge that power only comes from purity. In such a day the quest of the Holy Grail was popular.

Two poems setting this forth in epic measure are "The Holy Grail," by Tennyson, and "The Vision of Sir Launfal," by Lowell.

Tennyson opens with the cloister, the good monk, Ambrosius, who questions narrowly Percival, Knight of the Round Table, who now abides in the abbey, "leaving for the cowl the helmet." Percival relates how his sister, given to the holy life, saw the Holy Grail while in her cell at prayers. She notifies her brother, and urges on him its quest, that thereby "all the world be healed."

Percival at once responds, and goes to the king's palace with the good news, and so tells it that most of the Round Table join in the search. When the vow was taken, King Arthur was absent, and on his return he regretted it, fearing they were following "wandering fires." Nevertheless the Knights reverenced their vows. The sequel reveals three results: First, failure; second, the sight of the covered Holy Grail; and third, the clear vision of the Holy Grail.

Those who saw it were Galahad; Percival, after he had joined himself to his pure companion, who "ever moved among us in white armor;" and Bors. Galahad, the "maiden knight," often saw it:

> "Never yet hath
> This holy Thing failed from my sight, nor come
> Covered, but moving with me night and day."

Sir Galahad followed it far into the Celestial City. Sir Bors, "the good Sir Bors," also saw it, but with a different experience. He came to a castle where he was made prisoner and was cast into "a cell of great piled stones," where the Cup passed before him. He gives this account to Arthur:

> "To me, to me,
> Who scarce had prayed or asked it for myself,—
> In color like the fingers of a hand
> Before a burning taper,—the sweet Grail
> Glided and passed."

Thus it can be seen by the pure, the chaste, and the chastened.

The Holy Grail appeared to Launcelot, "My friend, our mightiest." His quest was long and dangerous. At last, when he stood at the top of a high tower, he heard a voice "clear as a lark" sing:

> "Glory and joy and honor to our God,
> And to the Holy Vessel of the Grail."

Rightly surmising that the sacred festival was on within, and following the voice, he came to the door, and found it barred; but never yet baffled, he applied the arts of war to religion and forced it. Alas, for "my madness and my sin!"—

> "What I saw was veiled
> And covered; and this quest was not for me."

Why? Launcelot covered his sin and fostered secretly his pet love, and met semi-failure in his search. "Blessed are the pure in heart, for they shall see God."

The Britisher is aristocratic, and can not free himself from his pedigree and environment. But the American voices all the traditions of his favored Republic, and we find Lowell's Sir Launfal a social Knight.

The story is this: Sir Launfal,

> "Young and strong,
> And lightsome as a locust-leaf,"

feels the drawing of God, hears the invitation to salvation, and vows to go on the quest of the Holy Grail. He has made the generous provision of a great nobleman, has turned over estate, castle, and power, and has richly caparisoned self and steed. He, as he thinks, can not fail. His preparations are those of the world. The night before he begins the journey he dreams. In the vision he sees himself proudly setting forth on the morning of one of earth's queenest days, when he meets a leper, "foul blot on nature," sitting at the gate asking alms for "Christ's sweet sake." He frowned, and flung him a piece of gold. Years passed. He met failure everywhere and in everything. Broken, spent, more pauper than lord, in deep chagrin an old man, worn out and frail, he came back from seeking the Holy Grail. His earldom was usurped. He was driven from his own gate. It was Christmas-tide, and within he could hear the merry, festive voices, while without it was Passion-tide. He meditated on the "light and warmth of long ago," when he was suddenly aroused by the same old leper,

> "A thing as low
> And white as the ice-isles of Northern seas."

Chastenment now has done its full work. Saying,

> "I behold in thee
> An image of Him who died on the tree,"

he "parted in twain his single crust," and breaking

> "The ice on the streamlet's brink,
> He gave the leper to eat and to drink."

Now, to his great astonishment, he beheld the leper transformed into the Christ, who said:

> "Lo, it is I, be not afraid;
> In many climes, without avail,
> Thou hast spent thy life for the Holy Grail;
> Behold, it is here,—in this cup which thou
> Didst fill at the streamlet for Me but now;
> This crust is My body, broken for thee;
> This water His blood who died on the tree;
> The Holy Supper is kept, indeed,
> In whatso we share with another's need;
> Not what we give, but what we share,—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and Me."

Now the vision passed, for it was done; but the lesson remained. Launfal awoke from nature's sleep, and, too, which is far better, from the sleep of sin. He found, as we all can find, that the life and the service is within our arm's reach.

> "The Grail in my castle here is found;
> Hang my idle armor upon the wall,
> Let it be the spider's banquet hall;
> He must be fenced with stronger mail
> Who would seek and find the Holy Grail."

## *The Parable of the Holy Grail.*

Legend? yes, somewhat; but no, mostly; for the legend is mixed too much with the improbable and the unauthentic. Likewise we must pass over the allegory, for it personifies, as in the "Faerie Queene," the virtues, and in "Pilgrim's Progress," the Christian experiences, abstract things. The best interpretation is that of the parable "which is a story that is or might be true, and is used generally to teach some moral or religious truth."

Now for the truths taught and embodied in this order of the Knights of the Holy Grail. To all is granted the keeping of something most precious—the indwelling Christ in our hearts. Like Joseph, it can and should descend from father to son, and it can only be kept when we keep ourselves in perfect purity, and, when lost, can only be recovered through the renunciation of sin. In the initiation the cup of the Lord's Supper is used, for that is its literal meaning. In a spiritual sense it means "to seek union with Christ, to attain perfect chastity, or to practice an ecstatic religion which keeps one unspotted from the world." It proclaims the "gospel of faith—faith in God and love and immortality," and bids us to find it both in our own hearts and in our fellow-man. We must forget self, we must serve humanity, like the Nazarene, and then we will realize the import of those holy words, "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

# THE KNIGHTS OF THE HOLY GRAIL.

THIS new order is original. It has evolved itself independently. It arose to answer a serious problem in our Churches, What shall we do for the boy? And because it has given the largest answer to that question its publication has been demanded. This demand has been as great a surprise as a delight to its author.

Its evolution may not be uninteresting. In 1898 a band of excellent young men in Noble Street Methodist Episcopal Church, Anderson, Indiana, asked for a military brigade. This favor was granted them by the Church. A devout young married man, a Canadian well trained in the Queen's army, Mr. Arthur Cheshere, was put in charge. The company ran well for a season, but it was always "Right about face! Forward, march!" The routine became irksome. At last the lack of variety wore the boys out, and they abandoned the brigade unanimously. Nevertheless they maintained their gang spirit. Shortly after one of their number heard of a secular lodge for boys, procured a charter, and the whole company were initiated. This worked well, constantly reviving interest, ever offering a bond of union, and wrought a close acquaintanceship. Here seemed to be the secret.

REPRESENTATIVE KNIGHTS OF THE HOLY GRAIL.



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Some eighteen months later the author was appointed to the Church in Peru, Indiana. Here the boy problem was very serious, as another Church ran both a brigade and a gymnasium. Our young people were wandering off. Everywhere the appeal was made, "Do something for the boys." When I addressed myself to its solution, experience became my guide. Why not a secret Church society for boys? The lodge idea was passed over for the more excellent fraternity club plan. There was some wrestling over "secrecy," but it was solved in two ways: First, with the meaning more especially of privacy. The officials should always have an open door into the meetings, and the parents should have a good idea of the precepts of the organization. Secondly, every official belonged to some secret lodge, and nearly every member of the Church. When the plan of the Knights of the Holy Grail was matured and laid before the official board, they inquired into it carefully, discussed it generally, and always on the pro side, asked for a month's deliberation, and in the second meeting every speech was again in favor, and they passed the plan unanimously, as was their custom. Mr. William E. Mowbray saw that the boys would be caught by the chivalry of knighthood, and prophesied that their Church had given birth to a general order, "Who knew?" Senator George C. Miller, a man of wide affairs, gave the assistance of wisdom and experience.

A company of noble young men was gathered at once, November 19, 1900. The initiations came rapidly, and the work moved on pleasantly. Soon the

order comprised thirty young men, no one of whom was under thirteen, and with eighteen the average. The military brigade had at the same time forty, with an average age of only twelve or thirteen. "The Knights of the Holy Grail" was seen to catch the youth between fifteen and twenty, and cement them into an indissoluble gang. The Knights attended Church regularly, and usually sat in their own pew. At the second sacrament of the Lord's Supper after their organization nineteen partook at one table.

At Greenfield, Indiana, the order matured after the commodious new church was built. There the order developed into a strong organization. It was established in January, 1903.

The Knights of the Holy Grail has now passed out of infancy, has met the test of experience, and is positively not an experiment, but a solution.

## THE MYSTERIES.

The central service of Christianity is the Holy Eucharist, and its center is the Holy Cup. Around this Cup, or Grail, is organized the Knights of the Holy Grail. The sacrament of the Lord's Supper is taught throughout, and is held up as a common service of the Knights. Every true Knight is urged to attend. Impressive beyond description is the sight of a band of young men surrounding the holy table. It makes a revival in itself.

The parable of the Holy Grail is drawn on to weave the mystic spell. There are two degrees. The Esquire degree teaches the loss of the Holy Grail

through sin. Joseph of Arimathea receives the sacred goblet from the Savior, and hands it down to his eldest son with the express charge of chastity. In a Belial generation, he becomes unchaste, and at once the Cup is caught away from man. The prophecy is now uttered that in King Arthur's day, for he will come, purity shall pervade society, and the Knights shall go on the quest for the Holy Thing, and it shall be found.

The great lesson of the Knight's degree is the finding of the Holy Grail. The quest is arduous. The various stages are the confession of the Savior, the chastity of Sir Galahad, and the social charity of Sir Launfal. The candidate comes at last to a cave where a gruff old hermit reveals the deeper meaning of the parable and the sacrament, and exemplifies the full motto, and the Holy Grail appears. From here he is conducted into King Arthur's court, where the king dubs him knight. His quest for the Holy Grail has availed.

## PRINCIPLES.

Science has studied not in vain the boy problem. Her investigation has discovered certain facts concerning the boy which are found included in this order.

Adolescence is the great crisis of man. He is surrounded by snares. Better than the precept and the pledge is a good ideal. Youth is the period of chivalry and courtesy, of endeavor and fancy, and of deference to woman. The instincts of a lad are for play, for drama, and for construction. He is a hero-worshiper. He is fond of parade and fraternity, of

acting like a man. He craves, like hounded hart the water-brooks, romance, the virtue of good habits, and the realization of Christian ideals. The perversity of these principles is found in the mock bands of Indians and the gangs of outlaws, while their converse prevails in the Christian chivalry of the Knights of the Holy Grail. This order actually materializes these principles, and affords the great opportunity of saving the boy to himself, the Church, and the Christ.

### OBJECTIONS.

Frankness is a virtue. One criticism made is that the organization is not permanent. One pastor may run it successfully during his pastorate, and the next fail. This is not a fault of the order, for nothing runs itself, neither the Sunday-school nor the Epworth League, nor even the Church. The difficulty is lack of fitness and sympathy in the different leaders. One pastor has cultivated adaptation to youth and informed himself on the boy problem. Let every one do likewise. At any rate sympathy with the boy and the order will guarantee a large measure of success. The boys are taught to shoulder the responsibility, and to manage the order. Some of the most valued suggestions have come from them. As the day to the sun, as the film to the light, so the boy instantly responds to encouragement.

The other objection is to the word "Holy" in the name. It must be there since Grail, referring to sacramental cup, is never used alone. It would be as meaningless as to refer to the blessed Spirit of God as

GREENFIELD ESQUIRES OF THE HOLY GRAIL.



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Ghost. It brings up that shade which tried to rob the Young Men's Christian Association and the Woman's Christian Temperance Union of their noblest name; viz., "Christian." Sufficient is the answer of Miss Frances E. Willard, "We are not here to seek a following, but to set up a standard." This order is not after numbers, but character.

### ALTERNATIVES.

The organization can consist of two Castles, a Junior and a Senior, or only a Senior Castle. The Juniors should embrace those from twelve to fifteen years of age, while the Seniors should enroll all over fifteen. Let this age-limit be strictly observed.

To the Juniors give the Esquire's degree, and let them call themselves the Esquires of the Holy Grail. The Seniors are all who have taken both degrees. It is best for the Esquires to regularly meet alone. Occasional joint meetings can be held of both bands, where the conclave must always open in the Esquire's degree, which is common to both. In all public appearances, as parades, let the two appear together.

# ORGANIZATION AND MAINTENANCE.

THERE is a trick in organization. The best way is to select a number of choice young men of different ages, and either initiate them or secure their initiation by some near-by Castle. These will work to secure their friends, and the interest will be stimulated by growth.

Drill this select number well in the ritual so that they can conduct a meeting, also an initiation. Much depends upon a favorable impression being made on the candidate.

The *esprit de corps* of the order is further aroused by assigning the names of King Arthur's Knights to the members. You can assign them according to character, or for the quality you want to develop. If you want to inculcate chivalry, call a Knight Launcelot; if patience, give the name Geraint; if diplomacy, Kay; and if victory over obstacles, then Percivale. The mystic and the heroic mold alike after an exalted pattern.

Important is the knowledge of what to emphasize. A mistake here and at the beginning is almost beyond correction. The bent sapling will hardly make the majestic oak. The spoiled child will rarely make the manly man. Emphasize, therefore, the principles of the order. Instruct the full-orbed man,—(1) The

body, its cleanness, that it is the "temple of the Holy Ghost." We neither swear nor drink, nor smoke, nor pander to lust, in our Churches, because they are the temple of God. To do so is to commit awful sacrilege. And to do so in our bodies is to desecrate the "temple of the Holy Ghost." Teach the perfection of the body by all healthy athletics. Emphasize (2) The mind, the wealth of right knowledge, and the strategy of being prepared. Perhaps its best cultivation is in the Senate, debating humane, social, moral, and political questions, with its necessary steerage of a bill and management of men. Above all, emphasize as of first importance, (3) The soul, its companionship with Christ. No better ways for its cultivation can be originated than those of old; private worship, public attendance on the various devotional meetings of the Church, and the proper observance of the Lord's Supper. This is the full round teaching of the Bible and the Christ.

The initiation is opportunity. The Castle should aim to present it easily and impressively, bringing out its mystic meaning, and marking the candidate for life. Here he can be won and enthused. He will then put the principles of the Holy Grail, like the motto Excelsior, above his head, and be drawn upward by their irresistible pull for atttainment and achievement.

Expressive of great intrinsic value are the symbols. The grip, reminder of the motto and unity, is the handclasp of a Brother Knight bound by the same obligations; and the password reveals the good standing of a Knight. The raps tell the return of a Knight from a

quest, and admit him into the Castle Hall, where King and Knights are anxious to hear of his fortune. In the colors we read character that is to be and can be in every Knight, of the sacrifice offered for us, and of the call of the Hereafter.

A room is necessary. Let it be large, cheerful, a parlor. Nothing is too good for a boy. Let the Knights feel ownership, and they will adorn it. They will take a pride in its neatness. The Castle Hall of the Knights in Greenfield, Indiana, is twenty-eight by thirty-two feet, frescoed in water-colors, and has a polished oak floor covered by a fine rug. Its chairs are oak, while the throne is an elegant leather chair. On one side is a large table filled with magazines, and on the other the book-case. A large picture of DePauw University sets on an easel in the corner. Other ornaments are draperies and an old table, memorial of an outgrown church. The Knights fixed up their own rooms, footing most of the expense. One law must never be forgotten, the law of association.

The great problems will be—of course—the formation of character, body culture, mind culture, and soul culture, the maintenance of order, and incitement of interest. If there is a royal road to any of these, or an instantaneous process for their full development, the discoverer and inventor have died with their secret. Ever remember that boys generally have "never been brought up, but always taken down," and that they are, as Judge E. W. Felt, an ex-schoolteacher, told me, responsive to an appeal to principle. Boys love principle. Boys are more religious than girls, men

than women. Proof: the ministry is, has been, and ever will be, masculine. Order must be maintained, even to the dismissal of a Knight or the conclave. Never permit late hours.

The problem of interest is vital. It depends on the ingenuity of the leader—the Merlin. Wide reading of boy literature will always keep a large barrel of new and practical schemes on tap. This order is the foundation of everything attractive to the boy. Many schemes can only be suggested. Organize the Knights into a military brigade for public exhibition and for the escort of distinguished speakers. Socials, camps, and tours are very useful. A gymnasium will be found very profiable. Any way classes in body culture, basket ball, and baseball can be organized. Another plan that works enthusiastically is the Senate. Let the Merlin direct this, suggesting a variety of bills, covering humane, social, moral, and political questions, selecting, if need be, a timid one to champion a cause; and all will be at work, conclaves well attended, and parents free and strong in their support. But many other useful plans—as, Bible study, missions, and messenger service—will suggest themselves. Do not make the mistake of attempting all at once. When interest lags, bring out a new one, and it will be a delight to watch its reception. Variety is the tonic. Surprise is the electric dynamo.

# CONSTITUTION.

### I. Name.

The name of this Brotherhood shall be: The Knights of the Holy Grail, our Castle. Camelot Number.....

### II. Motto.

The motto shall be Confession, Chastity, and Charity.

### III. Object.

The object of the Brotherhood is to promote piety, friendship, and fraternity among the young men, and loyalty to the Church and to Christ.

### IV. Membership.

The membership shall be restricted to young men who shall be, for the Esquire's degree, twelve to fifteen years of age; and for the Knight's degree, fifteen years of age and over; and who shall be elected in open meeting, and shall have been initiated.

### V. Officers.

The officers shall be elected by ballot on a majority vote, and shall serve six months. The officers and duties shall be:

**Knight Commander, whose duties are the same as President.**
**Vice Commander, whose duties are the same as Vice President.**
**Knight of the Scroll, whose duties are the same as Secretary.**
**Knight of the Purse, whose duties are the same as Treasurer.**
**Prelate, whose duties are the same as.....Chaplain.**
**Herald.**
**Esquire.**
**Page.**

The duties of the Herald are to attend to the door, to receive password from the members, and to conduct candidate during initiation. The Esquire is to wait on the Knight Commander, and the Page on the other officers. Over all is the Past Knight Commander, who shall be called King Arthur, and shall rule at all initiations and great conclaves.

### VI. Merlin.

Merlin shall be the title of the pastor, or the leader in charge. He shall be in supreme charge and his will obeyed. In case of correction or chastisement, he shall have the power, or can, if he so desires, submit the case to a trial by his peers. All initiations shall be conducted in his presence. He shall select and give the password.

### VII. Misdemeanors.

The misdemeanors shall be delinquency—the failure to pay the dues and fines assessed, withdrawal without notice by word or in writing, and the common flagrant crimes of life. Trial by peers shall be granted, and, on conviction, the members present shall vote on the punishment in the following order: expulsion, sus-

pension, or reprimand; and the one that first receives a majority vote shall be the sentence. Every Knight must vote and some punishment be meted out. The general form of accusation shall be: "Sir..... is guilty of unknightly conduct; namely, ....." An expelled brother shall have none of the honors of the order.

VIII. RITUAL.

The Ritual shall be in two parts:

1. Initiation, which shall be faithfully followed without abridgment or enlargement, and shall be kept secret.

2. Regular meeting, which, too, shall be used at every meeting without addition or subtraction. It, too, shall be kept secret.

IX. SUPERVISION.

The Official Board shall have oversight and shall be represented by the pastor, or leader, and a committee, if so desired, who shall have full charge.

X. SYMBOLS.

The following symbols shall be used, and shall be given by Merlin: GRIP—RAPS—WHISTLE (local), COLOR (which shall be *red, white,* and *black*), BUTTON, and PASSWORD (which shall be changed every three months).

XI. CONCLAVE.

The order of conclave shall be like that of old. King Arthur shall sit on the throne. Before and

below him shall sit the Knight Commander. On his right is Merlin's chair, and on his left the *Siege Perilous.* All the brothers shall sit in a circle round, with the Knight of the Scroll in the right middle, the Knight of the Purse in the left middle, and the Herald opposite the King. The King shall uncover the Siege Perilous and award it to some brother who has done some meritorious deed, and who has been acclaimed worthy without dissent. His title then shall be Sir Galahad, and the honors of heraldry shall be open to him.

The order of conclave for the Esquires of the Holy Grail shall be similar to the Knights, with the exception of the throne and Siege Perilous, which belong only to the Knighthood.

### XII. Dues.

The fees for initiation are Twenty-five Cents a degree. Every Castle shall have the power to assess local dues. The password shall not be given to any brother who owes dues or fines.

### XIII. Quorum.

Six of the members shall constitute a sufficient number to hold a conclave.

### XIV. Meetings.

The Brotherhood shall meet on ..... night in the Castle, unless hindered by some important service, when the Knight Commander or Merlin shall appoint the meeting.

### XV. Church Attendance.

The members shall attend the church service, and the sacrament of the Lord's Supper.

### XVI. By-Laws.

By-laws, which shall not affect this Constitution, shall be passed by each Castle.

### XVII. Amendments.

This Constitution can be amended only by a three-fourths vote of the membership of the Brotherhood. The amendment must be proposed and considered at two conclaves before it can be adopted.

### XVIII. Year.

Our year, for the sake of uniformity, shall begin with the New Year, and be divided into the usual semesters.

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## EXPLANATIONS.

I. Each Castle may select its own name, the number and charter being conferred by the author and founder.

IV. The ages set are found to be the best. Election should be by ballot, and either unanimous or practically so. An Esquire is permitted to attend a conclave opening in that degree, and a Knight one opening in either. Where the Junior organization is

maintained, the Knights should not be permitted to attend it regularly.

V. The King is served, therefore a Knight Commander conducts the heavy work. When a Castle is first instituted, let Merlin appoint the first King Arthur. King Arthur initiates and presides over all special functions, as socials, receptions, joint conclaves, joint debates, tournaments, etc. All officers serve until their successors are elected.

VII. "Flagrant crimes" is a general term, but conclusive. It never pays to catalogue them, for you may omit some and license may be claimed for their indulgence. The good sense of the Castle will be a safe criterion.

The right to wear the badge and colors, to receive the grip and password, and an invitation to all functions, should, among other things, be denied an expelled member.

The consideration of, and the taking of, the vote is not proper before the accused. Otherwise he should be present. Failure to answer a summons to trial without good excuse must be interpreted as a confession of guilt. A case can be reopened only once, and only on new proof or a general sense of injustice. Right of attorney from the membership shall not be denied the accused.

VIII. Merlin should appoint a degree team to present the initiations. These should be drilled thoroughly to present the work in a becoming manner.

IX. As this is mainly desired for a Church fraternity, though it may be used in many other ways, nothing should be in the Church which is not open to inspection by the proper persons. The officials may never, anyway only rarely, use this law. Nevertheless it creates a better feeling when they know they have the open sesame.

X. Merlin has charge of the unfolding of the symbol work. A wise way for him is to direct a Knight to give one, and another Knight another. The candidate will always recall with pleasure the brother who opened to him the mysteries.

XIV. It is wise for Merlin to be present at all meetings. Many times absence, or important meetings, or, in case of pastor, revival services and vacations will interfere. At all such times he should notify the Castle beforehand, and arrange another night, or substitute. Perhaps the best time for the Esquires to meet is some evening after school.

XV. Boys go willingly where other boys go. One great service of this order is, that it stimulates church attendance. A pew, wrapped in the Holy Grail colors, is a popular idea. Attendants of other Churches should never be pulled away from their own services.

Urge attendance on all at the sacramental services, except those who have religious scruples against it, as Friends. Present it as a means of grace. Persuade those who have not yet confessed Christ to "intend

to lead a new life." Dismiss them with the words of Christ to Sir Launfal:

> "Lo, it is I, be not afraid;
> In many climes, without avail,
> Thou hast spent thy life for the Holy Grail;
> Behold, it is here,—in this cup which thou
> Didst fill at the streamlet for Me but now;
> This crust is My body, broken for thee;
> This water His blood that died on the tree;
> The Holy Supper is kept, indeed,
> In whatso we share with another's need;
> Not what we give, but what we share,—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and Me."

# THE RITUAL.[1]

## ESQUIRE'S DEGREE.

### Model Program.

4.00 P. M.

| | |
|---|---|
| 10 Min. | Parts 1-4. |
| | Part 5. Round Table. |
| 10 Min. | Merlin. |
| 10 Min. | Esquires. |
| 15 Min. | Parts 6-11. |
| 30 Min. | Part 12—Initiation. |
| 5 Min. | Parts 13 and 14. |

Total, 50 Min. to 1.20 hours.

5.00 P. M.

| | |
|---|---|
| 15 Min. | Brigade Drill. |
| 15 Min. | Calisthenics,—Wand, Dumb Bell, or Indian Clubs. |
| 40 Min. | Basket Ball, or Indoor Baseball. |

6.00 P. M. End of afternoon.

1 The owner of this book, as pastor, Sunday-school officer, or initiate, is on honor not to reveal this Ritual, except to the initiate.

# ESQUIRES OF THE HOLY GRAIL.

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RITUAL FOR REGULAR MEETING.

1. *Esq. Com.*—Sir Herald, please take the grip and password.

*Herald*—Sir Esquire Commander, all present are worthy Esquires of the Holy Grail.

2. Bible Reading and Prayer.
3. Roll Call.
4. Records.
5. Round Table,—*A*. Merlin; *B*. Esquires.
6. Are there any sick?
7. Are there any needy?
8. Is there any correspondence?
9. Are there any delinquents?
10. Reports of Embassies.
11. Election of New Members.
12. Initiation.
13. Adjournment.
14. Song.

# ESQUIRES OF THE HOLY GRAIL.

## DEGREE THE FIRST.[1]

(In the Senior Castle, when the fraternity opens in the Esquire's degree, the officers called Knights will be called Esquires; as, Esquire of the Purse. In joint conclaves the Senior officers shall preside.)

*Esq. Com.*—The order will now consider itself in the first degree as Esquires of the Holy Grail. ——— Esquire of the Scroll, are there any candidates for initiation?

*Esq. Scroll.*—There are, Sir Esquire Commander.

*Esq. Com.*—Who are they?

(Esquire of the Scroll reads the names.)

*Esq. Com.*—Sir Herald, are they present?

*Herald*—They are at the gate, Sir Esquire Commander.

*Esq. Com.*—Admit them.

(The Herald conducts them into the Castle, where they sit before the curtain.)

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1 This degree must be taken by all candidates, the boy from twelve to fifteen, and the young man of fifteen and over. The Esquire, before promotion to Knighthood, should be carefully prepared in Christian character and manliness.

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# RALLY S

(For the Squires and Knight

ADA A. NEW.

*Unison.*

To arms! to arms, O Squire and Knight

Gird ar - mor on, un - sheath your sword. St

*D. S.* Gird ar - mor on, un - sheath your sword. St

*CHORUS.*

For right is clear While God is near, A

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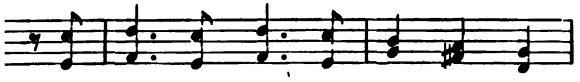
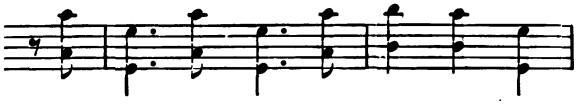
# SONG

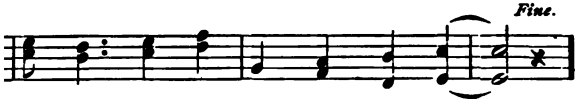
ghts of the Holy Grail.)

J. O. Stutsman.

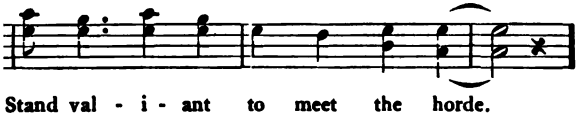


ht! Send out a - larm! the foe's in sight;



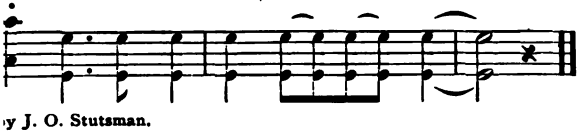



Stand val - i - ant to meet the horde.



Stand val - i - ant to meet the horde.

And win you must, Since God you trust.



y J. O. Stutsman.

THE LEGACY OF THE HOLY GRAIL. 45

"I took that goblet yonder, and caught the holy dropstherein."

UNIV. OF MICH.

# THE LEGACY OF THE HOLY GRAIL.

**(Scene: Bedchamber in the Castle of the Holy Grail. Aramathean Joseph, about to die, calls his eldest son, recounts his life, his friendship for his Savior, his receiving the Holy Grail, his banishment, his life in England, now death, and legacy. Room lighted by effulgent Holy Grail. Joseph dies.)**

*Joseph*—My son, I am about to go the way of all the earth. Before I depart, I want to give you my last charge and blessing. Bear with my feebleness and age.

The glory of our Castle and house is the Holy Grail. It has spread our fame into every clime. Many have desired its mystery, but I can only relate it to my eldest son. You do likewise. May it continue so forever!

I received the sacred vessel in a holy place, Mount Calvary. The Master was dying on the cross—previously in the Sanhedrin I had protested in vain against His death as you will find in the holy book—the blood was flowing down from His hands and His feet, and I took that goblet yonder, and caught the holy drops therein. The Master saw me, and, though in great agony, said, "Joseph, this is the reward of thy friendship. As long as thou art chaste and thy sons after thee, this Holy Grail will abide in thy

house, illuminating it with light and life, love and wisdom. If a son is impure, it will be caught away to heaven."

My son, I was banished from my native land because of my kindness to my Savior. The Holy Grail then guided me over sea and land, through danger from man and beast, forest and storm, hither to Glastonbury. My Castle, as you well know, has been the harbor of the wayfarer, and the refuge of the distressed. Many have seen the Holy Grail, and have returned home comforted.

More I would say, but my strength fails.

My son, receive my dying charge:—Live pure, work weal, follow the Lord, and hand the blessed Holy Grail down to thy house.

(Curtain falls.)

THE FESTIVAL OF THE HOLY GRAIL. 

"Just as I am," young, strong, and free,
To be the best that I can be.

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# FESTIVAL OF THE HOLY GRAIL.

(Temple room in the Castle of the Holy Grail. Altar. Persons: King of the Holy Grail, Bearer of the Holy Grail, Knights of the Holy Grail. Description of the Pantomime: The curtain rises on the plain temple room. The Knights of the Holy Grail, arrayed in their spotless robes, march in slowly from the front, and stand in an open circle before the shrine. After the last one is in place, the Bearer of the Holy Grail comes in from the rear, mounts the steps before the altar, and places the covered Holy Grail on the altar, then remains kneeling at the shrine. Lastly the King of the Holy Grail, Joseph's son, approaches the altar from the rear, when all the Knights assume a kneeling posture, he mounts the steps and reverences, the Knights arise as the Holy Grail is uncovered, and while it remains uncovered, they sing (or in lieu, the King of the Holy Grail may recite),—

"Just as I am," Thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay,
With all my heart I come.

"Just as I am," young, strong, and free,
To be the best that I can be
For Truth and Righteousness and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown,
And then to take the victor's crown
And at Thy feet to cast it down,
O Master, Lord, I come.

(Air: Woodworth.) E. WETHERALD.

(After the King covers the Holy Grail the curtain falls.)

## THE LOSS OF THE HOLY GRAIL.

(Scene: A room of the Castle of the Holy Grail, many centuries later, turned into revelry. Holy Grail. Persons: Joseph's Prodigal son, Servant, Priest, and Knights.)

*King of the Holy Grail*—

(The degenerate King awaits the coming of the guests of revelry.)

Youth is elixir, life is intoxication. I intend to fill it with mirth and merriment. To-night is the beginning of banqueting. How I have prepared! The stream has contributed trout, and the forest venison. The wassail comes from the vineyards of Gaul, and the fragrant unguents from the far-away Arabia. Cambria sends her sweetest singers and Hibernia her daintiest dancers. What a kingly dish is that peacock in his pride!

Are all preparations completed? I will see.—Ho villain!

(Enter servant.)

*Servant*—Here, your majesty.

*K. H. G.*—Villain, is everything ready for the feast—the food, the wassail, the table, the musicians?

*Servant*—The food and wassail are. The table is being set. The musicians have not reported.

*K. H. G.*—What! and it is now time for the

guests. I hear one coming. Hasten those preparations, push those lazy servants. I will reckon with you if there is any delay. Begone!

(Exit servant.)

(Enter Priest.)

*K. H. G.*—Welcome, holy man, why didst thou come hither?

*Priest*—There seems some need of me.

*K. H. G.*—I understand thee not. Explain thyself.

*Priest*—Why these great preparations?

*K. H. G.*—I intend to banquet my friends tonight.

*Priest*—I smelt the fumes of wine, and heard the siren's song as I came hither.

*K. H. G.*—O venerable man, my views of life differ from my father's. I am young. Many years are before me. The world has much that is gay and enticing. I intend to see life. Much time yet to be serious and sober.

*Priest*—O son, whom my heart loveth, thou knowest the sacred treasure of thy house. Thou knowest it abides only as long as chastity abides. I beg of thee, stop this carousal, else the Holy Grail will not tarry the night.

*K. H. G.*—O holy man, I thank thee, but I can not.

(Instantly on the utterance of these words, the Holy Grail takes its flight, and is lost to man. The Knights feel their doom, and rush into the room.)

*1st Knight*—What has occurred?

THE LOSS OF THE HOLY GRAIL.



*Knight*—Where is the Holy Grail?

*King*—O father, I have sinned. . . . I pray thee recover the Holy Grail.

*Priest*—Would I were able, but it is impossible.

UNIV. OF MICH.

*2d Knight*—Why this horror?

*3d Knight*—Where is the Holy Grail?

*K. H. G.*—

**(Kneeling as a penitent before the priest.)**

O Father, I have sinned, and have brought doom upon the people and loss to my house. I pray thee recover the Holy Grail.

*Priest*—Would I were able, but it is impossible.

*K. H. G.*—Say not so, Father. Surely thou canst, for thou art holy.

*Priest*—I can not. Thy sin has brought this doom upon thy house and the world. These days are too evil. Later there will come a better day; a King, Arthur by name, will be raised up who will reign in power and purity, and then the Holy Grail will be sought and will be found.

**(Curtain falls.)**

**(Esquire Commander will now give the obligation.)**

OBLIGATION.—I, ....., covenant to do no harm to my body, to follow truth, to obey the Master and Church, to serve my order and country.

Grip—Password—Raps.

**(The candidate is now led before the King, where he kneels and is struck with the sword.)**

*Esq. Com.*—Rise, Sir ....., true Esquire of the Holy Grail.

## KNIGHT'S DEGREE.

MODEL PROGRAM.

7.00 P. M.

| | |
|---|---|
| 20 Min. | Parts 1-14. |
| 30 Min. | Part 15. Initiation. |
| | Part 16. Instruction. |
| 10 Min. | Merlin. |
| 10 Min. | Brother Knights; or |
| 30 Min. | Senate; or |
| 30 Min. | Debate. |
| 10 Min. | Parts 17-20. |

Total, 1—1.15 hours.

8.00 P. M.

| | |
|---|---|
| 15 Min. | Brigade Drill. |
| 15 Min. | Calisthenics,— |
| | Wand, Dumb Bell, or Indian Clubs. |
| 40 Min. | Basket Ball, or Indoor Baseball. |

9.15—9.30 P. M. End of Evening.

# KNIGHTS OF THE HOLY GRAIL.

## RITUAL FOR REGULAR MEETING.[1]

1. *K. C.*—The Herald will please take the grip and password.

2. *Herald*—Sir Knight Commander, all present are worthy Knights of the Holy Grail.

3. *K. C.*—Attention, Brother Knights. (All stand.)

4. Song.

5. *K. C.*—What is our motto?

6. *Knights*—Confession, Chastity, Charity.

*K. C.*—What does Confession mean?

*Knights*—Confession is the owning of Christ as our Savior and asking Him to forgive our sins.

*K. C.*—What is Chastity?

*Knights*—Chastity is purity of thought, word, and deed.

*K. C.*—What does Charity mean?

*Knights*—Charity means the overlooking of another's faults and provision for another's needs.

7. Bible reading.

8. Prayer, closing with Lord's Prayer.

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[1] See note page 44. In the case of the young man of fifteen and over, and who has not come through the Esquire's Castle, it is well for some time to elapse before his initiation into the Knight's Degree. Let this be a preparation in all for which Christian chivalry stands.

9. Minutes.
10. Roll Call.
11. Are there any sick?
12. ~~Are there any~~ needy?
13. Is there any correspondence?
14. Are there any delinquents?
15. Instruction by,—*A.* Merlin; *B.* Brother Knight, or Senate, or Debate, or Special Program.
16. Are there any new members? (Election, or initiation.)
17. Is there any miscellaneous business?
18. Adjournment.
19. *K. C.*—What is our motive for being good and doing good?

*Knights*—"For Christ's sweet sake."

*K. C.*—What is the charge of Christ?

*Knights*—"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

*K. C.*—How shall we love?

*Knights*—"Love one another as I have loved you."

20. Song.

## EXPLANATIONS.

14. The Knight of the Purse should report at the opening of every semester those who have not paid their dues or fines. If these are not satisfied within a month, they can be charged as being guilty of "Unknightly conduct."

A brother who has withdrawn himself from attendance on the Castle and the privileges of the order without notice by word or in writing (Constitution VII), is a delinquent, and can be found guilty of "Unknightly conduct."

15. Merlin should have a line of work which he presents. Social purity is good, and also the Arthurian legends.

The Knight can give an account of who he is. This will be very interesting.

The Senate can come in here.

# KNIGHTS OF THE HOLY GRAIL.

## DEGREE THE SECOND.

### Ritual for Initiation.

**(The Herald will clothe the candidate in three robes,—first white, second red, third black; symbolic of purity, the blood that was and will be shed for the faith, and the death that will befall him as all men. Around his neck a sword will be hung. The Herald will lead him into the Castle Hall, and before the Prelate, who removes, blesses, and replaces the sword.)**

Three raps by Herald in charge of candidate.

Two raps.

One rap, the gate is opened, and the candidate is ushered into the Castle.

*Prelate*—I bless thy sword. May it be like the sword of Sir Galahad and Sir Launfal!

**(The candidate is now led before King Arthur.)**

*King Arthur*—To what purpose do you desire to enter the order? If to be rich, to take your ease and be held in honor without doing honor to Knighthood, you are unworthy of it, and would be to the order of Knighthood you received, what the simoniacal clerk is to the prelacy.

*Candidate*—I promise the service of honor.

*King Arthur*—His initiation may proceed.

CONFESSION.



"Success has only come through confession to our Lord Jesus Christ."

UNIV. OF MICH.

# *The Ritual.*

## LECTURE I.

**(As a song is being sung, or music being rendered, the candidate, blindfolded, is led round the hall and halted before "CONFESSION." Picture it with a cross before which kneels a knight robed in white. Throw on this a faint or colored light. The lecturer does not need to be seen.)**

### CONFESSION.

*Lecturer*—Who comes here?

*Candidate*—I, ———, who am seeking the Holy Grail.

*Lecturer*—Unblind him.

O candidate for the Holy Grail, hearken, if you desire the success of your quest! Many a Knight has preceded you. Some have failed in what they sought, only a few have found the Holy Thing. Success has only come through confession to our Lord Jesus Christ. He is the purest type of physical man.

> "My beloved is white and ruddy,
> The chiefest among ten thousand.
> His head is as the most fine gold,
> His locks are bushy, and black as a raven.
> His eyes are like doves beside the water brooks;
> Washed with milk, and fitly set.
> His cheeks are as a bed of spices,
> As banks of sweet herbs.
> His lips are as lilies, dropping liquid myrrh.
> His hands are as rings of gold set with beryl;
> His body is as ivory work overlaid with sapphires.
> . . Yea, He is altogether lovely."

Not only is He beautiful in body, but also in character. His body reflects His soul. The Son of man,

He is likewise the Son of God. He is Divine. He is called Jesus, for He shall save His people from their sins. "There is none other name under heaven given among men whereby we must be saved."

Therefore the first word in the motto of our Knighthood is CONFESSION. Ever confess Christ before men, and He will confess you in heaven, and award you by revealing the Holy Grail.

---

## LECTURE II.

**(The candidate, blindfolded, is again led round the lighted room, bewitched by song or music. The Herald anon stops before CHASTITY. Picture here under a soft light an altar or shrine to which Galahad comes. Before he worships he removes his arms and stacks them. He is heard approaching as these words are said, "He came to a chapel door.")**

### CHASTITY.

*Lecturer*—Who comes here?

*Candidate*—I, ———, who am seeking the Holy Grail.

*Lecturer*—Unblind him.

O candidate of the Holy Grail, attend to my speech. Of yore there was a maiden Knight Galahad by name. He was dubbed Knight in tender youth.

**"His good blade carried the conquest of men.**
**His tough lance thrusted sure.**
**His strength was as the strength of ten,**
**Because his heart was pure."**

CHASTITY.



"As the sacred elements of the Lord's Supper were brought, lo, he saw the Holy Grail."

UNIV. OF MICH.

In the lists he won the sword from the king, and flowers and perfume from the fair ladies. Their good he ever sought, and delivered many a one from shame and thrall.

When traveling over hill and through dale, he passed a holy shrine, heard voices unheard by man, and songs unsung by human lips. He was the first of Arthur's Court to find the Holy Grail. Clad in silver armor and bestride a goodly steed he came to a chapel door. Leaving charger and lance, he entered. Coming to the altar, he knelt there in humility and prayer. As the sacred elements of the Lord's Supper were brought, lo, he saw the Holy Grail descend upon the shrine. Thence, amidst adventures dangerous and people hostile, it never left his side until at last, far into the Celestial City, he was crowned victor. Be stout of heart. You, too, will find it if, like Sir Galahad, you are chaste and pure. Therefore the second word of our motto, CHASTITY, which is purity in thought, word, and deed.

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## LECTURE III.

(The candidate, blindfolded, is again led round the lighted room, echoing to sweet strains of music and halted before CHARITY. Picture a castle and a leper clad in the white robe over which is thrown a mean cloak. Proud Sir Launfal comes out of his castle and throws a coin to the leper, which he leaves lying where it fell. Later at the words, "The seasons change," humbled Sir Launfal returns, breaks his crust for the leper, when the supposed leper drops his mean robe and arises beautiful in white. He is the Christ.)

## CHARITY.

*Lecturer*—Who comes here?

*Candidate*—I, ———, who am seeking the Holy Grail.

*Lecturer*—Unblind him.

O candidate of the Holy Grail, give diligent heed to my speech. Long, long ago, "When Knighthood was in Flower," a maiden Knight lay in his strong castle, wrapped in peaceful sleep, and beguiled by an angel vision. In the vernal springtime of life he saw himself pass over the drawbridge clad in gilded mail, starting over land and sea in search of the Holy Grail. The air was joyous, the sun glad, nature was very happy, and Launfal's heart responsive. Just out of the castle gate sat a leper, white with leprosy, spare with hunger, who lifted his hand and asked an alms. Launfal's face lowered, his flesh beneath the armor crawled at the foul blot on nature. "So he tossed him a piece of gold in scorn." But the leper, knowing charity, raised not the gold from the dust. The seasons change, and with them Sir Launfal. The barbed air pierces the worn garb of the luckless Knight as he returns. He knocks at his own castle gate, but another has usurped his earldom. Turning away, humbled in heart, quickened in sympathy, he again hears the poor leper, still sitting at the gate, say, "FOR CHRIST'S SWEET SAKE, I ASK AN ALMS." Instantly drop kind words in a shower, as the musty crust is broken, and the wooden bowl bears cold water from the icy stream. It worked a transfiguration. The

CHARITY.



"It worked a transfiguration. The leper stood glorified."

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leper stood glorified, encircling him with light. And in that light he beheld his quest of the Holy Grail. Ever divide the crust and dip the wooden bowl for your fellow-man, and you, too, will find the Holy Grail.

Hence the last word of our motto CHARITY; "the overlooking another's faults and provision for another's needs."

**(The candidate, blinfolded, is now led before the BIBLE, which he reverences, where prayer is made and the vow. He is not blindfolded as he stands in the circle and receives the grip, password, emblems, raps, and kneels before the open Bible, on which he places his right hand, and takes his obligation.)**

I, ———, before the open Bible and on bended knee, vow to ever confess Christ, to lead a chaste life, to practice Charity, to be loyal to my Church and Brotherhood, and keep secret its doings.

COLORS—GRIP—RAPS—AND PASSWORD.

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## LECTURE IV.

**(The candidate is now led before an old priestly hermit, sitting in or standing before a cave.)**

### HOLY GRAIL.

*Lecturer*—O, candidate of the Holy Grail, I grip and greet you.

**(Here candidate comes forward and gives the grip.)**

Your quest is almost over. Many have been successful. Your reward is at hand. Therefore it is needful to charge you what the Holy Grail is, how it may be lost, and how kept.

What is the Holy Grail?

> "The cup, the cup itself, from which our Lord
> Drank at the last sad supper with His own.
> This, from the blessed land of Aromat—
> After the day of darkness, when the dead
> Went wandering o'er Moriah—the good saint,
> Arimathæan Joseph, journeying, brought
> To Glastonbury, where the winter thorn
> Blossoms at Christmas, mindful of our Lord.
> And there awhile it abode; and if a man
> Could touch or see it, he was healed at once,
> By faith, of all his ills. But then the times
> Grew to such evil that the holy cup
> Was caught away to heaven, and disappeared,"—

Whence it will appear to all who, like Sir Galahad, are chaste and pure.

Good news is yours to-night. The Holy Grail is not lost, and neither did it abide only in the valiant days of old. The Holy Grail is in the world to-day, and is in the Church as of old. Galahad saw it within the shrine at the holy altar, and there can you, in the Holy Supper of our Lord. Sir Launfal saw it in the sweet works of love, and there you may ever behold it.

Constantly remember,—

> "In many climes, without avail,
> Thou hast spent thy life for the Holy Grail;
> Behold, it is here,—this cup which thou
> Didst fill at the streamlet for Me but now;

THE HOLY GRAIL. 

"Good news is yours to-night. . . . The Holy Grail is in the world to-day and in the Church as of old."

**This crust is My body, broken for thee,**
**This water His blood that died on the tree;**
**The Holy Supper is kept, indeed,**
**In whatso we share with another's need;**
**Not what we give, but what we share,—**
**For the gift without the giver is bare;**
**Who gives himself with his alms feeds three,**
**Himself, his hungering neighbor, and Me."**

The quest is long and unusual. Many, after engaging in it, have failed as did Launcelot, though clad in full armor.

**"He must be fenced with stronger mail**
**Who would seek and find the Holy Grail."**

Your quest will ever be successful, by the observance of our motto, Confession to Christ; Chastity, the purity of thought, word, and deed; and Charity, the overlooking of another's faults and provision for another's needs.

Behold the Holy Grail.

**(Emblem displayed.)**

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## KING ARTHUR'S COURT.

**(After the whole initiation is completed King Arthur seats himself on his throne, with the Knights gathered around him. The candidate, unblindfolded, is led before him for Knighthood, where he kneels at the throne, and the King strikes him with the sword Excalibar, and pronounces these words):**

In the name of God, Saint Michael, and Saint George, I dub thee Knight. Be valiant, bold, and loyal.

# CORONATION.

A VERY spectacular service will be the coronation of King Arthur. It shall occur not earlier than one week after his accession to the throne. Let him select as marks of special honor those who are to take special parts in his coronation, one Knight to bear the royal robe; another Pridwin, the shield; another Rone, the spear; another Excalibar, the sword; and Merlin, the crown.

On the night of coronation, after No. 16 of the ritual for regular meeting, all these shall retire to the King and escort him to his throne. At the throne he shall be clothed in all the insignia of office, Merlin concluding the regular ceremony by placing the crown on his head, after which he shall take his seat. During the ceremony all Knights shall stand in the royal presence. When Pendragon seats himself on his throne, this song may be sung or repeated:

*"Upon King Arthur's throne to-night
The royal sword is flashing bright.
The dew of youth is on us laid,
The dew of heaven upon our blade.

CHORUS.

Then lift the heart and raise the song
On manly voices fresh and strong:
To knightly manhood pledged are we
In life, in love, in loyalty.

## *Coronation.*

About the ancient Table Round
The perfect circle shall be found.
The noble names of heroes bold
We 'll stainless bear as they of old.

*Chorus.*

Beneath the white cross banner now
We 'll hold the memory of our vow;
That cross to us of Christ shall sing,
"The first true Knight, the perfect King."

*Chorus.*

Tune: "Maryland, my Maryland."

When the song is ended, the King shall command the Knights to be seated, and shall announce any decree he may desire.

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* By permission of the Knights of King Arthur.

# HERALDRY.

"Midway down the side of that long hall,
A stately pile,—whereof along the front,
Some blazoned, some but carven, and some blank,
There ran a treble range of stony shields,—
Rose, and high arching overbrowed the hearth.
And under every shield a Knight was named.
For this was Arthur's custom in his hall.
When some good Knight had done one noble deed,
His arms were carven only; but if twain,
His arms were blazoned also; but if none,
The shield was blank and bare without a sign
Saving the name beneath."

—TENNYSON, *"Gareth and Lynette."*

THE Herald shall have charge of all bestowments of arms. Only Knights shall be eligible to this roll of honors. Every Knight, on his initiation, shall provide himself a shield, which shall be hung in King Arthur's hall, and as he achieves worthy deeds his shield shall be blazoned. Beneath his shield shall be his knightly name, and, if thought best, his Christian name.

All shields at first are plain. They shall observe this form,—Argent per cross, in dexter chief dragon sable, or interpreted, a cross on a white shield, in the right hand quarter of which is a black dragon.

The other quarters shall be left plain until honors

are won. The sinister chief, upper left quarter, shall record the honors of the Church, the dexter base, lower right quarter, the honors of the Holy Grail, and the sinister base, lower left quarter, the honors of civic life. The emblazonment for Church honors shall be the cross pattee gules; for the Brotherhood, the mullet; and for civic, the crescent gules. The civic must include school and city and societies, as lodges and State.

The achievements of the heroes are as follows:

Church: Uniting with the Church, attendance at the Holy Eucharist, election to a high office therein, as president of the Young People's Society, completion of a study course, as Bible, missions, etc., or any other special Christian deed.

Holy Grail: Enthronement as King Arthur, success in the Senate, intercastle athletics, debate, etc., organization of a new Castle, regular attendance through a semester, obtainment of the Siege Perilous, or special knightly conduct.

Civic: Election as a class president, captain in athletics, Commencement orator, society or lodge president, promotion in business, or special heroic deed.

That the escutcheon may be kept unsullied, all honors shall be bestowed in open conclave without just dissent and by King Arthur. The Herald shall obey his decrees.

# HINTS FOR MERLIN.

SOME suggestions that are born of experience will be helpful. Everything depends on Merlin. He needs to be suggestive, sympathetic, active, and full of boy plans. Study boy literature. Study the boy. Never lecture. Do n't vote. Enjoy the boy's life. Some of the best boy workers never question a boy's word. Do n't try everything. Do the things that you can do well. A fine plan is to gather around one a drill faculty, as a military drill-master, an Indian Club swinger, a fencer, or a basket-ball coach, if you desire to go out in an athletic way.

Every Merlin should keep in his own hands the initiations and the active oversight of the members and regular work of the meetings.

SOME SUBJECTS FOR MERLIN'S TALKS.

| | | |
|---|---|---|
| Social Purity. | Body Care. | Cigarettes. |
| Tobacco. | King Arthur. | Steps to Success. |
| Alcohol. | Soul Health. | Mind Talks. |

SOME PLANS FOR THE KNIGHTS.

| | |
|---|---|
| Senate. | Christian Stewardship. |
| Debate. | Messenger Service. |
| Camp. | Bible Study. |
| Oratorical. | Mission Study. |
| Who 's Who? | |

## *Hints for Merlin.*

For "Who's Who" assign to the Knights the names of the Knights of the Round Table, and have each Knight tell, in an autobiographical way, the account of his life, pointing out the lesson. It will be very profitable. The heroes of the Hebrews can be treated in the same way. Boys love biography.

### BOOKS THAT HELP.

(These can be ordered of the Methodist Book Concern.)

Bible Studies. { In the Life of Christ.
In the Apostolic Church.

Missions. { The Price of Africa.
Sunrise in the Sunrise Kingdom.
Princely Men in the Heavenly Kingdom.
Child Life in Mission Lands.

The Parliamentarian. Neely.
Fifty Literary Evenings.
Fifty Social Evenings.
The Boy Problem. Forbush.
What a Young Boy Ought to Know. Stall.
What a Young Man Ought to Know. Stall.
Idylls of the King. Tennyson.

Gymnasium Books. { How To. Butterworth.
Light Gymnastics. Anderson.
Indoor and Outdoor Gymnastic Games. Spalding.

### FORMS OF WORK.

To give just an idea of the many departments of work for boys, notice this enumeration of Mr. E. M. Robinson, the International Boy's Work Secretary of

the Young Men's Christian Association: "The Gymnasium, with its swimming tank and bathing facilities; the bowling-alleys, the basket-ball leagues and baseball clubs, football games, the cross-country running, the outings, bicycle clubs, rough riders, hiking clubs, canoe and boat clubs; the boys' summer camps, with their multitudinous activities; hospital corps, drum corps, the small clubs in the building, camera clubs, stamp clubs, coin clubs, magic clubs, natural history clubs, educational clubs, observation parties, popular talks, illustrated lectures, library, reading-rooms, games, debates, literary societies, the educational and industrial classes, sloyd, carpentry, printing, electricity, scroll-sawing, basket-making, etching, sketching, poster-painting, music, commercial branches and English, the committee service of boys and conferences and conventions of boys, the gospel meetings, prayer-meetings; Bible classes of various kinds, with blackboard, water-colors, paper-pulp maps, and models; stereopticon and illustrated lesson chalk-talks, chemical talks, Yokefellow's Bands, missionary classes, junior volunteer leagues, personal workers' bands," etc.

## COSTUMES.

The costumes are simple, as can be seen in the pictures. Have simple white robes for all of the degree team, except the priest and hermit, whose robes should be black. Five robes are sufficient, four white and one black. Other necessaries are gold-leaf crown, sword, and, if desired, a special robe for King Arthur. The robes are worn in the initiation by the members of

the degree team. It is hardly advisable to have costumes for every member of the orders. The cloth—muslin—can be purchased by the orders, and the mothers will gladly make the garments, free of charge. Have the robes made in the loose style, dropping from the neck to the feet, and with loose-flowing sleeves. The best color for Sir Galahad is red, since the symbol of the robes is: white for innocence, red for virtue, and black for the holy office. But, you see, white is also appropriate.

### PARAPHERNALIA.

As to paraphernalia the pictures give a good idea. The ingenuity of the Knights can easily devise it. A dais throne can be constructed for King Arthur. Other things needed are: altar and sacramental cup, white linen napkin, cross, cheap canvas over robe for the leper, castle, and cave or woods scenery, and curtain. The charm of this order is its ease and simplicity of working.

### DEGREE TEAM.

The degree team should be selected from the most faithful members. For the Esquire's degree select four, and let them duplicate in memorizing the ritual parts,—as to one, assign Joseph and the priest; and to the other, the Festival poem and the King in the Loss of the Holy Grail. Two persons can carry the main memory parts of this degree. The others, as servant, bearer of the Holy Grail, and Knights, can be made up of the other members of the degree team or volunteers. This simplicity safeguards the failure of an initiation

and its attendant disappointment. Four Knights can memorize the lectures in the Knight's degree. Duplication here will also be found an extra precaution. The lecturer should either stand behind the curtain or the candidates. Only the working out of the scene of the lecture in pantomime as pictured should be visible. A faint light thrown on the actors makes a handsome scene. In dire necessity each lecture could be read, but the best effect will be produced by memorization.

# PRELATE'S WORK.

## BIBLE PASSAGES AND PRAYERS.

A FEW Bible references to portions especially apt for the young man will come very handy for the prelate. Let him look upon his office, not as having to do all the Bible reading and praying, but as officiating. He can direct some one to serve one night, and another another night. Unison prayer is very desirable. If desired, and it is best, extempore prayer can be offered. Let all prayers close with the Lord's Prayer in unison.

### BIBLE PASSAGES.

God's Way Best. Luke xviii, 18-23.
Cut it Off. Matt. v, 27-30.
Fornication. Eph. v, 1-5.
Philosophy of Youth. Ecc. ii, 9-12.
Clean Up. Isa. i, 16-20.
Seek First. Matt. v, 31-34.
Pay Your Debt to God. Matt. iii, 8-12.
The Righteous Young Man. Psa. i.
Look Out. Prov. xxiii, 29-35.
Drinking and Treating. Hab. ii, 15-17.
Blessing of Work. Ex. xx, 8-11.
Chum Life. 1 Sam. xviii, 1-5.
Avoid Scarlet Woman. Gen. xxxix, 1, 6-12.

## *The Knights of the Holy Grail.*

The Holy City. Rev. xxi, 1-4.
Heaven. John xiv, 1-3.
Graft. Hab. ii, 6-8.
Honor Your Parents. Ex. xx, 12.
Sowing Wild Oats. Luke xv, 11-16.
End of a Misspent Life. Luke xvi, 19-26.
The Duty of a Clerk. Col. iii, 22-25.
Fidelity to Friends. Acts xxiii, 12-16.
At Twelve. Luke ii, 41-52.
The Profit of the Bible. 2 Tim. iii, 14-17.
Flee Temptation. 2 Tim. ii, 20-23.
Open Your Eyes to God. 2 Kings vi, 12-17
Christian Patriotism. 1 Pet. ii, 13-17.
Joseph of Arimathea. Luke xxiii, 50-53.
The Spirit of Caste. James ii, 1-9.
Standing Alone for God. Rom. viii, 31-39.
Church Benevolences. 2 Cor. ix, 6-9.
Helping One Another. Rom. xv, 1-7.
Personal Influence. John i, 35-39.
An Offering to Christ. Rom. xii, 1, 2.
The Crime of Anger. Matt. v, 21-26.
Walk in the Narrow Way. Matt. v, 13, 14.
The Sure Foundation. Matt. vii, 24-29.
Can We License Sin? Hab. ii, 12-14.
The Crime of Monopoly. Isa. v, 8-10.
The Launfal Knight. Luke x, 29-37.

### PRAYERS.

#### AN IDEAL MANHOOD.

Strong Son of God, Immortal Love, descend in Thy fullness upon the spirit of youth. Bring into the

heart of our young men that union of qualities which, in Thine absence, are opposed. Give them the valor of the soldier, the strength that will not stoop to wrong. Give them the suavity of the courtier, the gentleness of manner which is ever comely. Give them a sense of beauty, a taste for all that is fair in literature and art, that life may to them reveal its romantic joy. Give them that with which a romantic joy is often incompatible, the spirit of prudence, a power of far-seeing, a judgment calm and clear. Give them, above all, a pious soul, a reverence for what is true. Forbid that they should associate Thy religion with unmanliness. Forbid that they should say, "It is unheroic to ask help from Heaven." Teach them that Thy help makes heroes. Teach them that the leader of men is the leaner on Thee. Teach them that there is none so brave as he who lies on Thy breast; none so wise as he who bends to Thy will; none so courteous as he who has sunk self at Thy cross. Light them by the love of Thee. Thy love alone gives an all-around manhood. It has the courage for Calvary, the wisdom for temptations' wilderness, the manner for the marriage feast, the fervor for the fields of beauty. It is grave without gloom, free without frivolity, prudent without prudishness, pious without pretension, calm without coldness, winsome without weakness, trusty without truculence, winged with radiance, and yet weighed with responsibility. Be ours Thy spirit of manhood, O Lord. "Our Father who art in Heaven," etc.—REV. GEORGE MATHESON.

## *The Knights of the Holy Grail.*

### A PRAYER FOR PURITY.

O Lord, fix our thoughts, our hopes, and our desires upon heaven and heavenly things; teach us to despise the world, to repent deeply for our sins; give us holy purposes of amendment, and spiritual strength and assistance to perform faithfully whatsoever we shall intend piously. Enrich our understanding with an eternal treasure of Divine truths, that we may know Thy will; and Thou, who workest in us to will and to do of Thy good pleasure, teach us to obey Thy commandments, to believe Thy revelations, and make us partakers of Thy gracious promises. Teach us to watch over all our ways, that we may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before our mouths, and keep the door of our lips that we offend not in our tongues. Teach us to do nothing but what becomes Thy servants, whom Thy infinite mercy, by the graces of the Holy Spirit, hath sealed unto the day of redemption. "Our Father who art in Heaven," etc.—*Selected.*

### A PRAYER FOR CHRISTIAN CHIVALRY.

Our Father, we thank Thee for Thy goodness. We thank Thee for Thy Son our Savior. We thank Thee for Thy Holy Spirit, who cleanses us and makes us pure. We thank Thee for Thy Church, which draws us to Thee. We receive our homes and parents and brothers and sisters from Thee. May we love our homes, honor our parents, and cherish our brothers and sisters, for we will be together too short a time. We

praise Thee for our order and our fellow brothers. May we keep our vows, live our ideals, and never bring reproach on our order. May we ever be mindful that Jesus once was a young man of our age, surrounded with the same temptations, and, though He could sin like we, He did not sin, and so need not we. Cleanse us up. Keep us white. Make us brotherly and neighborly. May we do good every day! May we attend Thy Church! May we revere our school, our work, and our employers! May we do these things, "for Christ's sweet sake!" May our word be God in us!

"Our Father who art in Heaven," etc.

### FOR THE HIGHER KNIGHTHOOD.

Our Father in heaven, we Thy children, pilgrims of earth, heirs of glory, are seeking the larger life. It is with Thee. Thou art always good. Thou art always holy. Thou art always perfect. Unto Thee, then, Father, Son, and Holy Spirit, we humbly and expectantly come. Guide us in our search. Close now our eyes to the glories of earth alone, shut our ears to its sweetest music, hush to our senses all its seductive allurements, and hide us in Thee. Make to perish in us every vain ambition, defeat in us every selfish purpose and possess us, O holy Lord! Then, owned by Thee alone, with every endeavor wholly hid in Thee, use us in the knightly service of the King. We covet courage, we covet zeal, we covet simplicity, we covet purity—the manly virtues of our Master. Hear our prayer, O holy Father, and grant us, in our lives,

the cup of our Lord. "Our Father who art in Heaven," etc.—CHARLES O. MERICA.

### FOR HEAVENLY GUIDANCE.

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto us understanding minds and sanctified hearts. May Thy providence lead us through the dangers, temptations, and ignorance of our youth, that we may never run into folly, nor into the evils of an unbridled appetite. We pray Thee so to order the course of our lives that, by good education, by holy examples, and by Thy restraining and renewing grace, we may be led to serve Thee faithfully all our days; so that, when we have glorified Thee in our generation, and have served the Church on earth, we may be received into Thine eternal kingdom, through Jesus Christ our Lord.

"Our Father who art in Heaven," etc.

### FOR DIVINE PARDON.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for

## *Prelate's Work.*

Thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord.

Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord.

"Our Father who art in Heaven," etc.

# HOW TO CAMP.

HERE are three fine plans that have been tried. The first two are applicable for Esquires, and the last one for Knights. The first one is the seventh annual Boys' Camp of the Indianapolis Young Men's Christian Association.

## ESQUIRE'S CAMP.

### A DAY IN CAMP.

6.30 A. M.—Reveille, sounded by the Bugler.

7.00 A. M.—Flag-raising while the boys sing "Star Spangled Banner," to be followed by morning devotion.

7.15 A. M.—Breakfast. Boys are then free for the morning.

10.30 A. M.—Morning swim.

12.00 Noon.—Dinner. Boys are then free for the afternoon.

4.30 P. M.—Afternoon swim.

6.00 P. M.—Supper.

6.45 P. M.—Flag lowering, boys singing Columbia or America. Practical talk then follows. After this, camp-fires, stories, evening sports, etc.

9.15 P. M.—Taps. Silence.

## *How to Camp.*

### YELL.

Boom-a-lack-a, boom-a-lack-a,
Bow, wow, wow;
Chick-a-lack-a, chick-a-lack-a,
Chow, chow, chow;
Boom-a-lack-a, Chick-a-lack-a,
Who are we?
Boys' Camp—See?

### LAST YEAR'S CAMP.

The camp last summer was a most enjoyable one. The party numbered thirty-eight, and a jolly crowd they were. The two weeks passed as a dream. No sickness of any moment occurred among the members, and appetites—well, it kept the cook busy furnishing what the boys demanded; but all were supplied with good, wholesome food. Chiggers were plenteous, but all the party survived them. The naturalists, "Big Bugs" and "Little Bugs," were kept busy all the time explaining to the boys the characteristics of the plants and animals encountered. Games were played, contests in swimming and rowing instituted, and everything possible was done to make the camp the enjoyable place it proved to be.

Discipline in the matter of promptness to meals and meetings was not forgotten; the former, however, did not need much enforcement. All the daily papers of the city were received from the publishers, and the boys were kept in contact with their homes in this way.

# *The Knights of the Holy Grail.*

## THIS YEAR'S CAMP.

Just after the close of the school-year the boy is worn out by the restraint and confinement of school. He needs a place for rest and pure enjoyment, where there is plenty of fresh air, water, and exercise. He needs the pure blood and muscle these things produce.

## OBJECT.

But this is only a part of the Y. M. C. A. Boys' Camp. The boy needs an all-round development, and that is what the Young Men's Christian Association stands for. This is not forgotten in camp. A naturalist instructs the boy in the mysteries of nature. Patriotism and a love for our flag are instilled into his mind. Practical talks on the care of the body, character, and other essential subjects, are given each evening.

## SUPERVISION.

The boys are divided into groups of eight, and an adult Leader of good Christian character is appointed over each group. This Leader is responsible, not only for the boys having a good, jolly time, but also for their safety. In addition to this, a well-known and competent physician looks after the health of the boys, and is ready to attend them in case of any illness, however slight.

## OFFICERS.

H. E. Robertson, Superintendent; Boys' Secretary of the Y. M. C. A.

Dr. J. M. Phipps, Camp Physician; graduate of

Physicians' and Surgeons' College, New York; also studied one year abroad.

Robert J. Hamilton, Director of Camp Gatherings; graduate of Northwestern University; instructor M. T. H. S.

Charles W. Daugherty, Camp Musician; President of Boys' Club of St. Paul's Church; also Superintendent of the Choir Boys' Camp for several years.

Fred Miller, Naturalist; Assistant Biologist of M. T. H. S.

COST.

Eight dollars covers the entire expense of the camp for members of the Y. M. C. A., and nine dollars for non-members. This includes railroad fare both ways, transfer of baggage from Union Station to camp and return, food, lodging, and use of camp-boats during the entire time of the camp.

APPLICATION BLANK.

SEVENTH ANNUAL BOYS' CAMP, Y. M. C. A., JUNE 16-29, 19—.

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*Date, .....190...*

*Name.....*

*Address.....*

*Age.....* *Telephone.....*

*Father's Name.....*

*Telephone.....* *Business Address.....*

*Paid.....*

*Due.....*

*At least One Dollar must accompany this application. Limit strictly enforced.*

## *The Knights of the Holy Grail.*

### HOW TO JOIN.

Fill out the attached blank at your earliest convenience and present it, accompanied by at least $1.00, at the office of the Y. M. C. A. The balance must be paid not later than June 12th. The right is reserved to reject any application. No application after June 12th.

### AMUSEMENTS.

Amusements of all legitimate kinds will be indulged in during the stay in camp. Base-ball, swimming, rowing, fishing, tramps, bean-bag battles, and water polo will be of every-day occurrence. There will be contests in swimming, boat-racing, and other sports. Visitor's day will be an especial feature. The minstrel show and other features will make it a gala day.

### RULES.

Rules are as few as possible, but always strictly enforced.

No smoking or bad language allowed.

No firearms allowed.

No boy may leave the camp limits without first notifying the leader of his group.

### THINGS YOU MUST NOT FORGET.

Bedclothes—Heavy comfort, one double or two single blankets and a pillow.

Clothing—Two pairs old trousers, an old coat, soft hat, one heavy and one or two of light-weight

underwear, extra pair heavy shoes, extra stockings, handkerchiefs, swimming pants or trunks, and night-shirt. Tennis shoes and sweater may be used, but are not necessary.

Toilet—Towels, combs, brush, soap, tooth-brush, and safety-pins.

For the Table—Enamel plate, two enamel cups, knife, fork, and spoon.

Miscellaneous—Fishing tackle, knife, paper and pencil, Bible, needle and thread, about twenty-five bean-bags and sacks for them. These bags should be three and one-half inches square, and the beans should be packed tightly. Other things that are not essential, but might be useful, are baseball and glove, gymnasium suit, reading material, and bicycle.

### HOW TO BOX YOUR CAMP OUTFIT.

Get a strong box about twenty by twenty inches and about two feet long. The box should be fastened by a hasp and padlock, and have strap or rope handles in each end. Put your name plainly on the lid of the box, and address it care Y. M. C. A. Boys' Camp, Milligan, Ind.

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## KNIGHT'S CAMP.

A different program, providing for more freedom and independence, must be provided for the large boy. Many good suggestions follow here, copied from the Senior Camp of the Indianapolis Young Men's Christian Association.

## PERSONAL EQUIPMENT.

Bed-clothing—Two quilts or blankets, 1 pillow (empty).

Clothing—Two pair pants, soft hat (canvas), 2 suits underclothing, 2 pair shoes, 3 pair stockings, 4 handkerchiefs, 1 bathing suit.

Toilet—Two towels, comb, hairbrush, soap, toothbrush.

Miscellaneous—Fishing tackle, knife, pencil and paper, needle and thread, musical instrument, camera, photo supplies, base-ball and gloves, field-glass, reading matter, small cartridge or air rifle, cartridges, checkers, chess, boxing gloves.

Put your personal equipment in a small steamer trunk, or box with lock and key. Railroad rules require handles on boxes shipped as baggage.

## SPORTS AND PASTIMES.

The following aquatic sports will be indulged in almost daily:

| | |
|---|---|
| Rowing. | Water polo. |
| Sailing. | Water battles. |
| Swimming. | Fishing. |

Steamboat rides.

Other sports—Turtle shooting, frog hunting by night, quoit pitching, base-ball, bowling, lantern parade in boats, water carnival, sparring.

Pastimes—Rambling, reading, kodaking, calling, nature study, music.

Exhibitions—Minstrel show, circus, rowing contests, swimming contests, polo contests.

AN AVERAGE DAY IN CAMP.

6.00 A. M. A yawn, a stretch, arise.

6.30 A. M. Toilet, including a plunge in the lake.

7.00 A. M. Breakfast.

7.30 A. M. to noon. Any one or two of the following sports:

1. Deep-water fishing.
2. Turtle shooting.
3. Swimming, with instructions.
4. Rowing.

12.00. Dinner.

1.00. Rest an hour, or quiet games about the tents.

2.00 to 5.00. The following exercises will be popular:

1. Rowing.
2. Swimming, with instructions.
3. Yachting.
4. Water polo.
5. Kodaking.
6. Reading.
7. Nature study.
8. Base-ball.
9. Writing to the Sweetheart.

6.00. Supper.

7.30. Nocturnal sports.

1. Fishing.
2. Catching frogs.
3. Rowing.
4. Music.
5. Camp-fire.
6. Paying respects.
7. Minstrel practice.
8. Frog fry.
9. Corn roast.
10. Clam bake.

9.00. Retire. Taps.

Only those who have camped are able to read between the above lines the innumerable incidents too voluminous to mention in these few pages.

Have all your effects plainly and permanently marked with your name or initials.

Every man is expected to sing at least two songs in camp and relate at least eleven good stories. Begin stocking up. Each member is bound under agreement to remain during the singing.

Weigh yourself on going and on returning.

Make a study of fishing and yachting before going.

## MILITARY CAMP.

The Rev. R. D. Hollington, Kenton, Ohio, conducted an excellent military camp at Lakeside, Ohio, and, in writing of it afterwards, gives this account of its regulations and success.

Having chosen our location, we were confronted by an exceedingly practical question: How were all those boys to be housed and fed, and taken care of generally, for seven days? First, we rented a quantity of tents in a near-by city. Then we hired two colored men, who were professional camp-cooks, and a bill of-fare was provided which was both palatable and healthy. The anxious mothers wondered who would wait on fifty boys and wash the dishes. Military custom answered the question. Each boy brought with him a plate, knife and fork, spoon and cup. After the mess-call had been sounded the cadets marched to the cook's table, where each one was served in turn, and carried his food to the large table in the dining-hall. After dinner each became responsible for the cleanliness of his own eating outfit, and, although queer combinations of grass and sand were used in the proc-

ess, it was not long before all were experienced dish-washers.

The matter of expense was at first a very vexing problem, but it was successfully solved. Some three weeks before going into camp a lawn fête was held, which netted a neat sum. Then, during the encampment, an excursion was planned and run out to the grounds, thus adding to the fund. To help meet expenses, each boy brought with him $4.00. One dollar and a half of this was used for railroad fare, 30 cents a day for subsistence, and 40 cents for tents.

On the last night before leaving for camp the boys were given to understand that they would be under discipline, and the following rules were read out:

HEADQUARTERS KENTON CADETS, July 25th.
General Orders, No. 15.

CAMP REGULATIONS.

On the field the Senior Warden will rank as Major, and the Junior Warden as Adjutant, and they will be the ranking officers of the camp.

The camp will be maintained under military discipline, and the ranking officers will have authority and must be obeyed. Any member of the company, who disregards the orders of the officers, or breaks the rules of the camp, will be sent home at the option of the ranking officers.

The following rules are ordered for the government of the camp.

1. No cadet will be allowed to go swimming without permit from the ranking officer, or officer of the

day, and then only in such places as are approved by the officers.

2. No smoking or swearing will be tolerated or permitted at any time while the cadets are under the control of the company's officers.

3. Each cadet is expected to report for drill and guard duty, except when excused by the ranking officers.

4. When guard lines have been established, and are in force, no cadet will be allowed to leave the camp without written permission from the ranking officer.

5. Special rules, as required, and order of the day will be read each morning at roll-call.

When the boys were safely on the train, they became aware that a new order had been instituted, for guards were placed at both doors, and no cadet got on the platform without special permission, for reason, from the captain. When the transfer was made to the boat, the same guards were placed on the gangway, and all during the week the fact of military rule was apparent. But this very fact inspired in each cadet the highest sense of military duty, and won from each man the determination to do his best.

To be sure there were infractions of the rules. When freedom had been granted until nine o'clock, it was found that one or two of the boys, in the allurement of the society of another fellow's sister, had forgotten to report. A provost guard was sent out with orders to search the grounds, and bring the recreant in: "Privates Brown and Smith will report immediately after prayers at the major's tent."

There a conversation took place something like this:

Said the major: "You are reported as having been late, and brought in under guard last night. Have you any excuse?"

"We were out walking and forgot."

The penalty was promptly imposed: "You are sentenced to do two hours' extra guard duty, from nine o'clock until eleven."

And, as the "recreants" trudged up and down for two hours in the hot sun, they were given an opportunity to philosophize on the meaning of military discipline. The wood-pile, dubbed "the stoneyard," was another channel through which sentences were sometimes worked out for light infractions of the rules.

The idea of military rule was emphasized throughout the day. At six o'clock the bugle sounded the notes which soon became familiar, and to which they sang:

"They can't get them up,
They can't get them up,
They can't get them up in the morning;
They can't get them up,
They can't get them up,
They can't get them up, they say;
A corporal is worse than a private,
A captain is worse than a corporal,
And the major is the worst of all."

At seven followed "mess-call;" at eight, roll-call and prayers; at nine, policing the tents, and at ten, drill. From 10.30 to 3.30 the time was given up to

games and general enjoyment. Promptly at half-past three the entire company went in swimming.

Late in the afternoon of each day an "exhibition drill" in full uniform was given in the park. During the free hours of the day there were ball games, tennis, fishing, races, and other athletic sports.

The real purpose of camp-life was most fully realized when the boys remained on shore. An orchestra of six pieces extemporized itself from among the tenters, the cooks exhausted their enthusiasm in negro melodies, and in the light of the flickering camp-fire the cadets were transformed into such a spirited "boy choir" as would delight the heart of any singing-master.

What did it all amount to? It was, first of all, a lesson in discipline. Another helpful feature of the brief outing was its lessons in self-control. But, best of all, it was a week of healthful outdoor life.

Did it pay? We can only ask these boys and young men, as they swing off at home, with renewed health and bright eyes, and a new respect for the meaning of Christian living.

# THE SENATE.

THE Senate is such an important feature for Knights, developing them in mental agility, in extempore speech, in public affairs, and maintains such exciting interest that the rules of a Senate that has been running in a high school for over twenty years, are appended. Lawyers are fine assistants in this work.

Use Bishop T. B. Neely's, "The Parliamentarian."

## THE STANDING RULES AND ORDERS OF THE HOLY GRAIL SENATE.

### RULE I.

1. The officers of the Senate shall be a Knight Commander, a Vice-Commander, a Knight of the Scroll, to be elected by a majority of the Knights present, for a term of six months, or until their successors shall be chosen.

2. In the absence of both the Knight Commander and Vice-Commander, the Knight of the Scroll shall preside.

3. The Vice-Commander shall have the right to name in open Senate, or, if absent, in writing, a Knight to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment, except by unanimous consent.

RULE II.

1. The oaths or affirmations required by the Constitution and prescribed by law shall be taken and subscribed by each Senator, in open Senate, before entering upon his duties.

2. Such oaths shall be:

*"I, ———, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter: So help me God."*

RULE III.

1. The Presiding Officer having taken the chair, the Journal of the preceding day shall be read, and any mistake made in the entries corrected. The reading of the Journal shall not be suspended unless by unanimous consent; and when any motion shall be made to amend or correct the same, it shall be deemed a privileged question, and proceeded with until disposed of.

RULE IV.

1. The proceedings of the Senate shall be briefly and accurately stated in the Journal. Titles of bills and joint resolutions, and such parts as shall be affected by proposed amendments, and every vote, shall be entered.

RULE V.

1. Only such persons shall be eligible to membership in the Senate who are *bona fide* members of the Holy Grail.

RULE VI.

1. After the Journal is read, the Presiding Officer shall lay before the Senate such preliminary business as may arise. He shall then call for, in the following order:

The presentation of petitions and memorials.

Reports of standing and select committees.

The introduction of bills and joint resolutions.

Concurrent and other resolutions.

All of which shall be received and disposed of in such order, unless unanimous consent shall be otherwise given.

2. No bills shall be considered until the above mentioned preliminary business be disposed of.

RULE VII.

1. No Knight shall be allowed to speak more than once at any reading of a bill, so long as a Knight who has not had the floor desires to speak.

2. At the conclusion of the preliminary business, bills and resolutions that are not objected to, shall be taken up in regular order.

RULE VIII.

1. Any subject may, by a vote of two-thirds of the Knights present, be made a special order; and when the

time so fixed for its consideration arrives the Presiding Officer shall lay it before the Senate.

RULE IX.

1. When the reading of a paper is called for, and objected to, it shall be determined by a vote of the Senate, without debate.

RULE X.

1. When the yeas and nays are ordered, the names of Knights shall be called alphabetically; and each Knight shall, without debate, declare his assent or dissent to the question, unless excused by the Senate; and no Knight shall be permitted to vote after the decision shall have been announced by the Presiding Officer, but may for sufficient reasons, with unanmious consent, change or withdraw his vote. No motion to suspend this rule shall be in order, nor shall the Presiding Officer entertain any request to suspend it by unanimous consent.

RULE XI.

1. When a question has been decided by the Senate, any Knight voting for the prevailing side may, on the same day or on either of the next two days of actual session thereafter, move a reconsideration; and if the Senate shall refuse to reconsider, or upon reconsideration shall affirm its first decision, no further motion to reconsider shall be in order unless by unanimous consent. Every motion to reconsider shall be decided by a majority vote, and may be laid on the table with-

out affecting the question in reference to which the same is made, which shall be a final disposition of the motion.

RULE XII.

1. Whenever a bill or joint resolution shall be offered, its introduction shall, if objected to, be postponed for one meeting.

2. Every bill and joint resolution shall receive three readings previous to its passage, which readings shall be on three different days, unless the Senate unanimously direct otherwise; and the Presiding Officer shall give notice at each reading whether it be the first, second, or third.

3. No bill or joint resolution shall be committed or amended until it shall have been twice read, after which it may be referred to a committee.

RULE XIII.

1. When an amendment proposed to any pending measure is laid on the table, it shall not carry with it, or prejudice, such measure.

RULE XIV.

1. If the question in debate contains several propositions, any Knight may have the same divided, except a motion to strike out and insert, which shall not be divided.

RULE XV.

1. When a Knight desires to speak, he shall rise and address the Presiding Officer, and shall not pro-

ceed until he is recognized, and the Presiding Officer shall recognize the knight who shall first address him.

No Knight shall interrupt another Knight in debate without his consent, and to obtain such consent he shall first address the Presiding Officer.

2. If any Knight, in speaking or otherwise, transgresses the rules of the Senate, the Presiding Officer shall, or any Knight may, call him to order; and when a Knight shall be called to order he shall sit down, and not proceed without leave of the Senate, which, if granted, shall be upon motion that he be allowed to proceed in order, which motion shall be determined without debate.

RULE XVI.

1. A question of order may be raised at any stage of the proceedings, except when the Senate is dividing, and unless submitted to the Senate, shall be decided by the Presiding Officer without debate, subject to an appeal to the Senate. When an appeal is taken, any subsequent question of order which may arise before the decision of such appeal shall be decided by the Presiding Officer without debate; and every appeal therefore shall be decided at once, and without debate, and any appeal may be laid on the table without prejudice to any pending proposition, and thereupon shall be held as affirming the decision of the Presiding Officer.

2. The Presiding Officer may submit any question of order for the decision of the Senate.

RULE XVII.

1. All motions shall be reduced to writing, if desired by the Presiding Officer or by any Knight, and shall be read before the same shall be debated.

2. Any motion or resolution may be withdrawn or modified by the mover at any time before a decision, amendment, or ordering of the yeas and nays, except a motion to reconsider, which shall not be withdrawn without leave.

RULE XVIII.

When a question is pending, no motion shall be received but—

To adjourn.

To proceed to the consideration of executive business.

To lay on the table.

To postpone indefinitely.

To postpone to a certain day.

To commit.

To amend.

Which several motions shall have precedence as they stand arranged; and the motions relating to adjournment, to proceed to the consideration of executive business, to lay on the table, shall be decided without debate.

RULE XIX.

A standing committee upon bills and resolutions and one upon rules and orders of the Senate shall be appointed by the Knight Commander, immediately upon his assumption of the duties of the Chair.

RULE XX.

At the second or any subsequent session of the Senate the legislative business of the Senate which remained undetermined at the close of the next preceding session of the Senate shall be resumed and proceeded with in the same manner as if no adjournment of the Senate had taken place.

RULE XXI.

On a motion made and seconded to close the doors of the Senate, on the discussion of any business, which may, in the opinion of a Knight, require secrecy, the Presiding Officer shall direct the galleries to be cleared; and during the discussion of such motion the doors shall remain closed.

RULE XXII.

When acting upon confidential or Executive business, unless the same shall be considered in open Executive session, the Senate Chamber shall be cleared of all persons except the Knight of the Scroll, the Herald, and such Officers as the Presiding Officer shall think necessary; and all such officers shall be sworn to secrecy.

RULE XXIII.

No motion to suspend, modify, or amend any rule, or any part thereof, shall be in order, except on notice specifying precisely the rule or part proposed to be suspended, without notice by the unanimous consent of the Senate, except as otherwise provided in Rule X.

## HOW TO ADVERTISE THE BOY WORK.

Mr. Cornelius S. Loder, of Brooklyn, N. Y., has been at the head of a boys' work for many years. He has accomplished a great success in not only his own Church, but also all the Churches of his city, and has even stirred the Church abroad. He is now chairman of the Committee on Boys' Work of the Brooklyn Sunday-school Union. The results of his experience are as valuable as a balance-sheet. He has been kind enough to send me some of his advertising matter which is very valuable for imitation and suggestion. I hereby present it. It can easily be modified to Holy Grail lines.

## HOW TO GATHER TOGETHER THE BOYS.

In some slips of the dodger form and in a clear circular the purpose and plan are set forth.

### SUNDAY-SCHOOL SUPERINTENDENT.

Please write a brief opinion on this work that can be used in any desired way, and also make suggestions that may be considered at this meeting. This slip, when properly filled out and signed, should be mailed to Cornelius S. Loder, 234 Clermont Avenue, Brooklyn, N. Y., before May 27th.

## DO YOU ? THIS ?

IT REFERS TO BOYS

A PRACTICAL AND SUCCESSFUL BUSINESS MAN SEEKS INVESTMENTS THAT INSURE SAFE, LARGE AND CONTINUOUS RETURNS. TO SUCH A ONE—PLACE BEFORE YOU "WORK FOR BOYS" FOR INVESTIGATION AND COMPARISON WITH OTHER WORK AS TO ACTUAL RESULTS

A PERSON WISHING TO MAKE A GIFT THAT WILL HELP OTHERS SHOULD INVESTIGATE, CONSIDER, COMPARE AND THEN GIVE TO THAT ONE WHICH YIELDS THE BEST RESULTS.

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## A CHALLENGE.

Produce a charitable work that is more needed, or one that will yield larger returns on the amount invested than "WORK FOR BOYS."

CORNELIUS S. LODER,
234 Clermont Avenue, Brooklyn, N. Y.

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## AN ADDITIONAL REQUEST.

**Wanted:—A Young Man,**—from your Church, over twenty years of age, who does not use tobacco, and whose example over boys would be good; one whom you could indorse for service on Committee of Direction. He should attend this meeting.

Your Church probably has many such men, but I want but one, and he must enter heartily into the plans.

CORNELIUS S. LODER,
234 Clermont Ave., Brooklyn, N. Y.

## *How to Advertise the Boy Work.*

**Attention on (or before) Sunday, May 25, 19—.**

# THE BROOKLYN METHODIST BOYS' WORK PLAN.

***To Pastor:*** **(or Sunday-School Superintendent.)**

A meeting of boy delegates from the Methodist Sunday-schools of Brooklyn will be held in the Chapel of Simpson M. E. Church, Vanderbilt and Willoughby Avenues, on Tuesday evening, May 27th, at 7.45 o'clock sharp.

The object of this conference is to introduce ways and means of keeping up the boys' interest in Sunday-school and League matters during the summer months, by plans to be carried out by the boys themselves.

Among the features to be introduced and considered will be athletic contests between the schools, base-ball games, cross-country runs, Saturday afternoon outings and picnics, trolley rides and camping.

Please read the indorsements of this plan, as stated elsewhere.

It is requested that the pastor, or Sunday-school superintendent, shall appoint from three to five bright, clean, manly fellows, from twelve to fifteen years of age, who will agree to attend this meeting and properly represent their associates; or, it might be advisable for all the boys to meet and elect those delegates from their number. A report of the occurrences of the meeting should be made by the delegates.

In a few years this movement—if properly carried

on—will result in the successful establishment of boys' work in all of our Churches along proper and improved lines. This will do much toward advancing and strengthening the work of Methodism in our city.

Will you, therefore, most heartily indorse, encourage, and co-operate in this work, so that the boys, our younger brothers—little men now, but the men of the future—may know, feel, realize, and believe that you, as their friend, stand with them and back of them in this work in which they are shortly to become interested? Public announcement and approval by you will make this popular. Yours truly,

CORNELIUS S. LODER.

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Two indorsements, herewith given, reveal the deep solicitude of our bishops and Church.

## BISHOP JOYCE.

I note with much pleasure the proposed meeting for boys, and I am sure that the results will justify all your efforts. To serve the best interests of the boys is really to wisely serve the best interests of the Church of the future.

My heart is with you in this good work, and I am sure all good men and women will rejoice and give thanks to God, and pray that your plans and efforts will be crowned with the blessing of our Savior Jesus Christ.

## BISHOP ANDREWS.

So impressed am I with the perils and possibilities of youth that I rejoice when Christian men address themselves earnestly to the task of training and guiding the feet that may so easily go astray. May wisdom and strength be given to you and your co-laborers in this most important and remunerative field of Christian effort.

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## THE BOYS' ROOM.

Where the church is so arranged this room can be in the church. Otherwise a suitable room can be rented. How to furnish it is well set forth in this circular.

### A LETTER TO THE FAMILY

**For One Game Costing From Ten Cents Up, for the Simpson Boys' Club Room.**

This is an appeal to each family connected with the work at Simpson Church for one Game for the Boys' Room, which will be open evenings, and afford a warm welcome place for "Our Boys."

We want one Game from each family. Single Games cost from ten cents up, and if your family is interested, please send before Sunday one Game to the chapel or to my residence, with your name attached to the package. Your game will help to hold them for Christ and the Church.

Do not send cash. We think that there is not a single family who can not afford to help, and we believe there are none who are not glad and willing to help a boy.

You are also invited to visit the rooms at any convenient time, and to co-operate, whenever you may have the time or money, in this mighty and important work.

Hoping for your continual interest in Boys' Work, and expressing thanks in their behalf, I remain,

Respectfully yours, CORNELIUS S. LODER,
234 Clermont Avenue, Brooklyn, N. Y.

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## GAMES SUGGESTED.

Parcheesi.
Tiddly Winks.
Card Game of Authors.
Halma.
Jack Straws.
Fish Pond Game.
Table or Parlor Croquet.
Parlor Game of Baseball.
Card Game of Politics.
Table Game of Golf.
Tiddly Wink Ring Game.
Comic Conversation Cards.
Donkey Game.
Chinaman Game.
Fishing Pond Game.
Vaccuum Tipped Arrow Pistols.
Pitch-a-Ring.
Ring Toss.
Checkers.
Chess Board and Men.
Dominoes.
Backgammon Board.
Spring Bagatelle Board.
Ten Pins.
Dart Target.
Crokinole.
Carroms.
Crown Combination Game Board.
Archarena Game Board.
Cambinola Board.
Planchette Board.
Ouija Board.
Ping Pong and Regulation Table.
Shuffle Board.
Faba Baga.
Outdoor Quoits.
Parlor Quoits.
Air Ship Game.
Rola Pola.

## *How to Advertise the Boy Work.*

| | |
|---|---|
| Box of Tricks. | Bible Card Game. |
| Word Game. | Authors. |
| Game of Bino. | Pillow Dex. |
| Ring-a-Pegs. | Trip Trap. |
| DeLuxe Combination Board. | Fishing for Frogs. |
| United States Board Game. | Tether Board. |
| Post Office Board Game. | Fish Pond. |
| London Board Game. | Lotto. |
| Bobolink, The Game of Birds. | Progressive Jack Straws. |
| | Pushkins, |

Etc. Etc.

In addition to the above we need a Punching Bag Support, Apparatus for a Class in Burnt Wood and Leather Work, a Foot-power Turning Lathe and a Foot-power Scroll Saw, Upright or Horizontal Steam Engine, Boiler, etc.; also a Mechanical Boat or Launch, or a Steamboat to illustrate the principles of steam power, etc. An Organ or Piano for use at our business and social meetings.

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The room will be open on week evenings from 7.30 to 10 o'clock, excepting on Wednesday, when the hours will be from 9 to 11 o'clock. It will also be open for School Boys on Saturday afternoons from 2 to 5.30, provided a capable person is found to take charge of same.

The Girls' Department, Simpson Junior League, under a special Committee appointed by them, use the room on Friday afternoons.

Efforts are being made to perfect arrangements whereby the Brotherhood members and the Social Department of the Epworth League can also have use of the room.

## MUSIC.

This drum corps will suggest an orchestra which will be very attractive and useful. It can be used by the Church, and in the initiations.

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TO MEN AND BOYS.

## DRUM AND FLUTE CORPS.

### SIMPSON BOYS' CLUB.

**Thursdays in Club Room, at 7.30 Sharp.**

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An opportunity to prepare for membership in a Regimental Band. You are also afforded an opportunity to learn to read Music. Instrument used by you and the instruction book presented to those who are faithful and orderly. See Director of Club if you wish to join.

**Initiation Fee—Drummers $4.00; Flute $2.00.**

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## SOME SPECIAL ANNOUNCEMENTS.

### SIMPSON BOYS.

**Saturday, June 28th:**

Picnic to Prospect Park. Meet at Chapel 10.15 A. M. Bring lunch. Car-fare, ten cents. Ice-cream, five cents. Also Saturday night, the closing meeting, with Ice-cream and Cake.

## *How to Advertise the Boy Work.*

**Sunday, June 29th:**

Last Morning Service in Chapel, 10.30 A. M., until Fall. All services are discontinued on this day until Fall, and I hope you will be present and occupy a seat which has been reserved for you. Please do not disappoint.

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**JAMESPORT BOYS' CAMP.**

From Monday morning, July 28th, to Saturday night, August 2d. Expense covering every necessity, $6.00. Secure circulars Sunday morning. Application must be made before July 10th, accompanied by $1.00 deposit.

During summer, remember your religious duties. Remember the Fourth Commandment. C. S. L.

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# OPENING RALLY.

**The Junior and Senior Departments of**

## THE SIMPSON BOYS' CLUB

**(formerly the Simpson Junior League and the Business Branch)**

WILL HAVE

## "A GRAND OPENING RALLY"

Consisting of a Brief Entertainment, Short Talks and Refreshments, in the

## "BOYS' OWN ROOM"

**on Friday Evening, January 2d, at 8 Sharp.**

All Boys of the Simpson Sunday-school, former members of the League and Business Branch, together with their parents, are cordially invited to come. Your friend,

CORNELIUS S. LODER,
*Supt.*

BOYS DO THIS
R. S. V. P.

## ADVERTISING CARDS.

A suggestion,—Have such meetings as the following under the auspices of the Holy Grail. Use the Esquires and Knights to carry on a mighty work.

**On Thursday, November 22d**

**Mr. Frederic B. Pratt** (Secretary Pratt Institute) will give his entertaining and instructive lecture on "*Rambles in Japan,*" illustrated by the stereopticon. This will prove interesting to both old and young. Admission, which will include refreshments, will be twenty cents. This small amount is charged in order that all may attend and that the Simpson Junior League, under whose auspices the lecture will be given, will be enabled to pay all expenses.

**Date—Thursday Nov. 22d. Hour—8 O'Clock.**
**Place—Chapel of Simpson M. E. Church,**
Vanderbilt and Willoughby Aves.

Cleared $20, which was used for base-ball uniforms.

**SPECIAL TO BOYS**
**UNDER 16!**
***Show this to your Parents!***

# FREE EXHIBITION
... OF ...
## Stereopticon Pictures

**SIMPSON CHAPEL**
Vanderbilt and Willoughby Avenues, - - Brooklyn

***Thursday, January 22, 7.30 P. M.***

NO ADMISSION! NO COLLECTION!

*Free to All under Sixteen*

**THURSDAY, JAN. 22**
**7.30 P. M.**
*Invite your chum to come*

Attendance, 300 Boys.

**FOR BOYS ONLY!** **Fathers admitted if accompanied by sons.**

*AN EVENING OF PROFIT AND PLEASURE*

# Honorable Charles A. Schieren

EX-MAYOR OF BROOKLYN

*Will Speak to Boys on the*

# SECRET OF SUCCESS

*Tuesday, February 18th,*

7.30 O'CLOCK SHARP.

Other Exercises of the evening will consist of Cornet, Vocal, Piano Solos, etc.

**Cornelius S. Loder will preside.** **ADMIT A BOY ONLY.**

**PLACE: SIMPSON BOYS' CLUB.**

**Entrance: Vanderbilt and Willoughby Aves.**

Attendance: 400 boys; 20 men.

*How to Advertise the Boy Work.*

## A GREAT PUBLIC MEETING.

This meeting was a great representative meeting of all the Churches. It was arranged by a preliminary meeting on December 9th, and advertised by circulars and announcements, "Brocklyn Aroused!" "Boys' Choir a Success!"

## PROGRAM.

Organ Selection.....

Singing, "America".....

Devotional Exercises.....Mr. C. W. Dietrich, Secretary Central Branch, Y. M. C. A.

Announcements.....Rev. T. S. Henderson, Pastor of Simpson Church.

Singing, "Onward, Christian Soldiers".....

Greetings.....Hon. Richard Young.

## A CONSIDERATION OF "THE BOY."

INTERSPERSED WITH SINGING.

*A Church is under obligations to do something definite and practical for its boys.*

"Our Boys as Citizens".....Hon. Otto Kempner.

"The Boy in Commerce".....Mr. Edward P. Lyon.

## *The Knights of the Holy Grail.*

"The Boy and the Professions".....Hon. John F. Clarke.

"Our Boys Social Life".....Hon. Robert Van Iderstine.

"The Boy in Athletics".....Dr. George F. Fisher.

"A Boy's Religious Life".....Mr. Edgar M. Robinson.

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Singing, "When the Roll Is Called".....

### Adjournment.

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Any boy, between 12 and 18 years of age, who wishes to join a Boys' Society in his neighborhood is invited to fill out this blank, and hand same to usher at close of meeting.

*Name* .....

*Address* .....*Age* .....

*What Church do you attend?*.....

*Are you in school or business?*.....

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If you desire to help Boys and will make a contribution, please fill out the following blank and hand same at close of the meeting to any of the Speakers, or place it in the box when collection is taken.

*I pledge to Boy's work the sum of $....., and agree to pay same on*.....

*(Signed), Name* .....

*Address* .....

December 14th.

## *How to Advertise the Boy Work.*

The following card was printed and handed out in large quantities. It, as well as the other plans, makes the boy important, a desirable result. The reverse side outlines the program given above.

**BOYS**
**AND THEIR FRIENDS**

SEE OTHER SIDE

BOYS

COME TO

**SIMPSON CHURCH**

CLERMONT & WILLOUGHBY AVES.
BROOKLYN, N. Y.

***Sunday, December 14th***
***At 7.30 P. M.***

BOYS

SEE OTHER SIDE

**BOYS**
**AND THEIR PARENTS**

## SPECIAL CLASSES.

Various classes can be organized from among the boys to meet at other hours. Here is a sample:

### BOYS' MANUAL TRAINING CLASS.

***On Thursdays, 7.30 to 9.30 P. M.***
***Interesting! Instructive!***

THE SIMPSON BOYS' CLUB furnishes instructor, tools, tables, materials, light, heat, etc.,—in fact, everything. Only a nominal charge is made, so that all who desire may join; and this sum ($1.25 for 18 lessons) goes but part of the way toward the payment for tools and materials.

AS TO MEMBERSHIP.—Any boy of good moral character between 9 and 18 years of age may apply for membership.

OTHER DATA.—School Boys meet Tuesday, at 7.30 P. M. Monthly dues, five cents. Business Boys meet Saturdays at 8 P. M. Monthly dues, ten cents.

PRINTING CLASSES.—No more will be admitted until vacancies arise.

This Club is FOR BOYS, OF BOYS, BY BOYS. Members elect their own officers. Just what a boy wants. Boys who join are helped and benefited. Lots of interesting features.

## *How to Advertise the Boy Work.*

DATES TO REMEMBER.—Tuesday, February 18th, Ex-Mayor Schieren will speak to boys only. Saturday, March 8th, Basket-ball between New York Newsboys and Simpson Juniors, at Newsboys' Home.

*Mail application at once to Superintendent, giving name, address, age, and if in school or business, etc.*

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# A WINTER PROGRAM.

Here is a model program after which you can arrange your meetings. It runs through November, December, and January.

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## FOR BOYS IN BUSINESS ONLY.

FRIDAY, Nov. 15th.—Entertainment on this date; see announcement elsewhere. Meet at Chapel 7.15 P. M.

SATURDAY, Nov. 16th, 8 O'CLOCK.—Business meeting, followed by a talk to be given by Miss Gertrude L. Goldstein on "Kentucky and the Moonshiners."

THURSDAY, Nov. 21st.—Parents should read announcement elsewhere about meeting on this date.

SATURDAY, Nov. 23d.—Note members' Outing, as announced elsewhere.

SATURDAY, Nov. 23d, 8 O'CLOCK.—Business meeting, followed by a talk on "Bible Study" by Mr. E. R. Wheelock.

WEDNESDAY, Nov. 27th.—Read ideas elsewhere about affair which will take place on this date.

THURSDAY, Nov. 28th.—Read item for this date which appears among School Boys' items. Do likewise.

## *The Knights of the Holy Grail.*

SATURDAY, NOV. 30th, 8 O'CLOCK.—Business meeting, and a chalk talk on "Architecture" by Mr. Benjamin Wright.

THURSDAY, DEC. 5th.—Show special announcement for this date to your father; he is expected to be the guest of the Superintendent on this evening.

SATURDAY, DEC. 7th, 8 O'CLOCK.—Business meeting, followed by a talk on "Banking" by Mr. Charles H. Thomas.

THURSDAY, DEC. 12th, 8 O'CLOCK.—A grand rally of men; you and the male members of your family are invited; a prominent person in public life will address the meeting.

SATURDAY, DEC. 14th, 8 O'CLOCK.—Last regular business meeting for the year; it is the duty of every member to attend. Mr. J. R. White will speak during the evening on "Civil Service as a Vocation."

SATURDAY, DEC. 21st, 7.30 O'CLOCK.—Games and recreation.

THURSDAY, DEC. 26th.—"Christmas Festival." We will help entertain boys from other sections of the city, and you are expected to contribute and solicit games, books or toys; all your family are invited to attend.

WEDNESDAY, JAN. 1st.—"New-Year's Day." Games in the morning. Attendance at "Y. M. C. A." reception, No. 502 Fulton Street, 2 to 6 P. M.

SATURDAY, JAN. 4th, 8 O'CLOCK.—Brief business session. Mr. Frank A. Horne will speak on "Essentials of Business Success."

SATURDAY, JAN. 11th, 8 O'CLOCK.—Business meeting; progressive plans will be discussed.

TUESDAY, JAN. 14th.—Meet at Chapel 7.15 o'clock. We will visit West Side Branch "Y. M. C. A.," 318 West 57th Street, New York, to inspect the building and the "Work for Boys." We will also attend a conference on "Work for Older Boys," under the direction of the Association of "Organized Work with Boys."

## *How to Advertise the Boy Work.*

SATURDAY, JAN. 18th, 7.45 O'CLOCK.—Reception, Refreshments, and Entertainment. Miss Florence English will explain Basket Weaving Among Boys, and show how it is done. This is an evening of good-fellowship to be held at the residence of Mr. and Mrs. William H. English, No. 21 Clifton Place.

SATURDAY, JAN. 25th, 8 O'CLOCK.—Business meeting. Mr. F. Howard Collins will give a talk on "A Trip to Venezuela."

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## FOR SCHOOL BOYS ONLY.

FRIDAY, NOV. 15th.—Meet at Chapel 7.15 P. M. See announcement elsewhere about entertainment on this date.

TUESDAY, NOV. 19th, 7.30 O'CLOCK.—General business meeting. Payment of dues and appointment of committees, followed by a short talk on Our Work.

THURSDAY, NOV. 21st.—See announcements elsewhere about meeting of Mothers on this date. Show them this item and urge their attendance.

SATURDAY, NOV. 23d.—See announcement elsewhere of outing on this date.

TUESDAY, NOV. 26th, 7.30 O'CLOCK.—Business meeting, and a good talk by Mr. E. R. Wheelock on a good book.

WEDNESDAY, NOV. 27th.—See notice about the affair to take place on this evening.

THURSDAY, NOV. 28th.—"Thanksgiving-day." Eat turkey and attend "Old Folks' Concert" at Simpson Church in the evening.

TUESDAY, DEC. 3d, 7.30 O'CLOCK.—Business meeting. At the close, Miss Gertrude L. Goldstein speaks on "Life Among the Moonshiners in Old Kentucky."

## *The Knights of the Holy Grail.*

THURSDAY, DEC. 5th.—Your father is requested to keep his engagement on this date. See notice elsewhere.

TUESDAY, DEC. 10th, 7.30 O'CLOCK.—A party. Games, entertainment, and refreshments at residence of Mrs. H. L. Langhaar, No. 241 Clermont Avenue.

TUESDAY, DEC. 17th, 7.30 O'CLOCK.—Closing business meeting of the year. It is most important that all shall attend.

SATURDAY, DEC. 21st, 7.30 O'CLOCK.—Games and recreation.

THURSDAY, DEC. 26th.—"Christmas Festival." We will entertain boys from other sections of city. You are invited to contribute games, books or toys to present to them. All your family will be welcome.

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## ITEMS WHICH ARE REFERRED TO ELSEWHERE.

FRIDAY, NOV. 15th.—Entertainment of wit, humor, and pathos, by Professor C. T. Ford. Meet at Chapel 7.15 o'clock, and we will go to another Church. Total expense, 15 cents.

THURSDAY, NOV. 21st.—For Boys' Mothers only; an informal entertainment with refreshments. A report will be given by the Superintendent on "Work Among the Boys." The gathering will be held at the residence of Mr. Loder.

(The closest bond should exist between a boy and his mother. A boy tries harder to please a mother who takes an interest in his affairs, and her influence over her boy will be stronger after attendance at this meeting. Similar ones will be held regularly. This is a system of exchange of ideas on plans for work with boys.)

Will each mother endeavor to secure the attendance of all other mothers, so that we may have a large attendance? They will learn of the boys' work and meet their leader; also the mothers of other boys.

## *How to Advertise the Boy Work.*

SATURDAY, NOV. 23d.—Outing. By special permission we will cross the new Brooklyn Bridge. Meet at Chapel at 2 o'clock. Return is by New York. Expense is car fare only.

WEDNESDAY, NOV. 27th.—Annual Donation Night. Contributions in cash, food or clothing will be received for "Thanksgiving-day." All the family and their friends are invited. Time, 7.50 o'clock.

THURSDAY, DEC. 5th, 8 o'clock.—Fathers' meeting and short conference about Boys' work; informal talk together, and exchange of ideas. This will be held at residence of Mr. Loder, who anticipates the pleasure of meeting the fathers personally and becoming better acquainted with them.

# BOYS AND THE CHURCH.

By Cornelius S. Loder,
Director of the Brooklyn Methodist Boys' Camp.

The Church of to-day that wishes to help its boys and hold them to the institution must introduce interesting and instructive week-day work; for the hour or more spent in Sunday-school is not sufficient to accomplish the best results.

To introduce work for boys it is essential that their ages, environments, and their occupation, either in school or in business, shall be considered. A workable plan in a city Church would not prove effective in a village Church.

The pastor, the officials, and the principal department workers of the Church must indorse the plans and publicly show a sympathetic spirit of co-operation, for the coming together of many boys insures noise to which some people strenuously object. A boy's lack of reverence for a church, or the fact that he is a noisy fellow, is no reason why a Church should refrain from trying to do something for him.

It is usually difficult to secure a leader who is interested in boys or who will accept the responsibility and direct the work tactfully and successfully. A male leader is always preferable, for it is not within the

province of many women to understand a boy's thoughts or habits, especially when he is alone with other fellows; nor is it expected that she can appreciate his pranks or his games. Most men understand these things, and this extra difference is required to come close to a boy at meetings or in their games and gatherings. The leader should also be one whose outward life and habits will not be detrimental, for a boy will soon learn to imitate. Occasionally a leader is developed among the boys. There is a lack of the right sort of leaders, but this should not hinder some kind of work from being started. A Church man who is fitted for it should be excused by his pastor from other activities and urged to consecrate his time to this field of usefulness. No other work is capable of accomplishing as much for a Church as efforts rightly directed toward the betterment of a boy.

A Church should next endeavor, after securing the leader, to ascertain the interests of the boys and their ages, and after agreeing upon preliminary plans, try to grant the boys a room or some place in or around the church that will be exclusively their own. A boy will soon feel the responsibility of caring for his own property, and a feeling of ownership will increase his activities in the work. If a boys' room can not be secured in the church, then a portion of the cellar can be fitted up. Some churches have large unused towers that can be altered for this purpose. If, however, no place is available, then a temporary room that is open to their use at certain stated periods each week, that is well warmed and cheerful, should be reserved. Better

keep the boy's interest in the Church rather than take him away from the same, even though a larger (but sometimes not a better) plan be followed.

A gymnasium is good, but if a near-by Young Men's Christian Association permits boys to use its gymnasium it is better to send the boys there; for there is considerable expense attending the purchase of complete apparatus. An instructor is needed, otherwise a boy will often overdo if not rightly directed and examined. A place is also needed in which a change of garments may be made, and it is almost essential after the exercise to take a bath or rubdown, for it is dangerous from the health standpoint to go out in the open air with damp clothes in a heated condition.

We hear much of cadet corps, batteries, and boys' brigades in churches, but how many continue for any long period or have permanently helped the boys? The purchase of uniforms and equipment, the arrangement of a place in which to drill, and the effort to secure some one to train boys must be considered. The work in time becomes somewhat monotonous and does not usually help a boy in any line of Church or Sunday-school work, and it is safer to avoid same.

Now, as to an inexpensive and workable plan that permanently succeeds where others fail, and one not founded on theory, the Parliamentary Organization plan is to be recommended, but its very simplicity causes some to hesitate in accepting it.

Under the direction of the adult leader, the boys meet and organize by electing officers, adopting a constitution and outlining (always with the advice of the

leader) a plan of work that puts each interesting feature as a standing or special committee. Through this subdivision many have special work to perform and all come together under one central head. Everything is regularly reported at the meetings, for all the principles of parliamentary law must be closely followed. It is surprising how quickly boys will learn to keep in their own proper places.

The name to be selected is important. The boys generally prefer the word "club," but "league" or "association" or "society" may be used. To illustrate: The Emmanuel Presbyterian Church might agree to conduct its work under the name of "The Emmanuel Boys' Club." The vice-president or the house committee takes all charge of order, looking after the room and its properties.

A full assortment of indoor games, with chess or checker tournaments, entertainments and socials, brief practical talks by business men, and other interests can be arranged; stamp, coin, and curio committees should be appointed; scrapbooks on various subjects will keep others busy; a camera club, for those interested in photography; outside games and other features, such as base-ball, basket-ball, foot-ball, tennis, bicycle runs, tramping, and athletic features, will satisfy others, and especially hold the older fellows. A uniformed base-ball nine gives prominence to the work. A summer camp can be maintained, and if the club is small, then secure the required number by inviting outside boys. Manual training along simple lines is good, and if volunteer instructors can be secured work should be

undertaken in printing, basket-weaving, burnt-wood, scroll-sawing, turning lathe, etc.

Dues from each member at five cents or ten cents monthly will cover ordinary requirements, such as purchasing minute and treasurer's books, membership cards, incidental printing, and occasional notices of meetings; but the Church should expect to cover the other expenses, the amount of which would depend on whatever suggestions are accepted.

A mothers' auxiliary (consisting of mothers of boys who belong to the club) should be formed, and this should in turn organize by electing from its number such officers as needs may require. Its object should be occasionally to furnish entertainments with refreshments, to talk over best methods for helping boys and improving the club, and to call at the boys' homes when conditions of work may so require.

Religious features should predominate, but should not be lengthy. All meetings should open with short Scripture readings and prayer, which should be occasionally supplemented with a five-minute religious talk by one who understands how to talk to boys. Increase their interest in the Sunday-school and urge attendance at Sunday morning Church service. Sick boys should be called upon. Anti-smoking and anti-swearing leagues, as additional subdivisions of the above work, conducted by the boys, will be helpful. In fact, all religious work should be made interesting and instructive, and the members should be taught, as the initial steps of organization are taken, that religion is what a boy needs most.

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